

THE READER

A REVIEW OF LITERATURE, SCIENCE, AND ART.

No. 170, Vol. VII.

Saturday, March 31, 1866.

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The ANNUAL MEETING of the Holders of Bonds, Debentures, and Shares of this Company will be HELD at the LONDON TAVERN, on THURSDAY, the 29th INST., at Twelve for One o'clock precisely, to receive the Report for the Past Year.

S. MORTON PETO,
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No. 5 Westminster Chambers, Victoria Street, Westminster, March 22, 1866.

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Every possible care will be taken of Works sent for exhibition, but the Royal Academy will not hold itself accountable in any case of injury or loss, nor can it undertake to pay the carriage of any package.

The prices of Works to be disposed of may be communicated to the Secretary.

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BRITISH ASSOCIATION FOR THE ADVANCEMENT OF SCIENCE.

The NEXT ANNUAL MEETING of the Association will be held at NOTTINGHAM, on WEDNESDAY, AUGUST 22, and the following Days, under the Presidency of W. R. GROVE, Esq., Q.C., F.R.S. &c.

Notices of Papers proposed to be read should be sent to the Assistant General Secretary before August 1.

Information concerning the Local Arrangements may be obtained from the

Local Secretaries at Nottingham, Dr. Robertson, E. J. Lowe, Esq., F.R.A.S., Rev. J. F. McCallan.

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ROYAL LITERARY FUND.—

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The Stewards will be announced in future Advertisements.

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THE READER.

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NOTWITHSTANDING the great influence which this remarkable system of theosophy has had over the minds, not only of the Jews, but also of many Christian philosophers, little is known of it except by the learned. If we are to judge of the Kabbalah by its own pretensions, as having been "first taught by God himself to a select company of angels," and communicated by them to Adam, "to furnish the protoplasts with the means of returning to their pristine nobility and felicity," its value must be incalculable; but received merely as a human composition, it is worthy of much more general attention than has hitherto been bestowed upon it. The Kabbalah is said to be the *Secret Wisdom*, or *Doctrine received by oral tradition*, transmitted from Adam, through the Patriarchs, to Rabbi Simon Ben Jochai. The latter having been condemned to death by Titus, is reported to have lived for twelve years in a cavern, where, with the assistance of the Prophet Elias, he occupied himself in perfecting the system of the Kabbalah, whose revealed secrets are hidden in the first four books of the Pentateuch. Notwithstanding its boasted antiquity, however, there can be little doubt that the Kabbalah was unknown before the twelfth century. Its origin is ascribed by the earliest Kabbalists to Rabbi Isaac the Blind, of Posquiers (in Spain?), who flourished about 1190-1210, and who was called the *Father of the Kabbalah*. The author of the work entitled *מסכת אלהות* distinctly declares that the doctrines of the Kabbalah were "neither to be found in the Law, Prophets, or Hagiographa, nor in the writings of the Rabbins of blessed memory." It is true that "the Jews had an extensive mysticism, embracing theosophy with its collateral angelology and uranology, as well as christology and magic, long before the development of the Kabbalah;" but, as our author shows, that mysticism was quite distinct from the Kabbalistic system, the supposed allusion to it in the Talmud, in "the name Rab, the divine name of forty-two letters," being without any foundation. The doctrines which are peculiar to the Kabbalah, or which it expounds and elaborates in an especial manner, and which constitute it a separate system within the precincts of Judaism, are:—

1. God is boundless in his nature. He has neither will, intention, desire, thought, language, nor action. He cannot be grasped and depicted, and, for this reason, is called *En Soph*, and as such he is in a certain sense not existent.
2. He is not the direct creator of the universe, since he could not will the creation; and since a creation proceeding directly from him would have to be as boundless and as perfect as he is himself.
3. He at first sent forth ten emanations or *Sephiroth*, which are begotten, not made, and which are both infinite and finite.
4. From these *Sephiroth*, which are the Archetypal Man, the different worlds gradually and successively evolved. These evolutionary worlds are the brightness and the express image of their progenitors, the *Sephiroth*, which uphold all things.
5. These emanations gave rise to, or created in their own image, all human souls. These souls are pre-existent, they occupy a special hall in the upper world of spirits, and there already decide whether they will pursue a good or a bad course in their temporary sojourn in the human body, which is also fashioned according to the Archetypal image.
6. No one has seen the *En Soph* at any time. It is the *Sephiroth*, in whom the *En Soph* is incarnate, who have revealed themselves to us, and to whom the anthropomorphisms of Scripture and the *Hagada* refer. Thus where it is said, God spake, descended upon earth, ascended into heaven, smelled the sweet smell of sacrifices, repented in his heart, was angry, &c., &c., or when the *Hagadic* works describe the body and the mansions of the Deity, &c., all this does not refer to the *En Soph*, but to these intermediate beings.
7. It is an absolute con-

dition of the soul to return to the Infinite source whence it emanated, after developing all those perfections, the germs of which are indelibly inherent in it. If it fails to develop these germs, it must migrate into another body, and in case it is still too weak to acquire the virtues for which it is sent to this earth, it is united to another and a stronger soul, which, occupying the same human body with it, aids its weaker companion in obtaining the object for which it came down from the world of spirits. 8. When all the pre-existent souls shall have passed their probationary period here below, the restitution of all things will take place; Satan will be restored to an angel of light, hell will disappear, and all souls will return into the bosom of the Deity whence they emanated. The creature shall not then be distinguished from the Creator, Like God, the soul will rule the universe: she shall command, and God obey.

The works which propound the doctrines of the Kabbalah are *The Book of Creation*, or *Jetzira*; the *Sohar*, or rather *Zohar*; and the *Commentary of the Ten Sephiroth*. Of these, the *Jetzira* is the oldest, and pretends to be "a monologue of the Patriarch Abraham, and premises that the contemplations it contains are those which led the father of the Hebrews to abandon the worship of the stars and to embrace the faith of the true God." We have not space to detail the doctrines of the *Jetzira*. It is sufficient to state that its design is "to exhibit a system whereby the universe may be viewed methodically in connexion with the truths given in the Bible." This system is founded on the supposed mystical properties of the 22 letters of the Hebrew Alphabet, and the fundamental number 10 representing the numerals, which together are called the *32 ways of secret wisdom*, whereby God created the universe. The book *Jetzira* seems to have been fabricated about the ninth century, to supply the loss of a book of the same name mentioned in the Talmud. Although the Kabbalists claim this book as their oldest code of doctrines, our author asserts that it has really "nothing in common with the cardinal doctrines of the Kabbalah." The treasury of the Kabbalah is undoubtedly the *Zohar*, which, however, "does not propound a regular Kabbalistic system; but promiscuously and reiteratedly dilates upon the diverse doctrines of this theosophy, as indicated in the forms and ornaments of the Hebrew alphabet, in the vowel points and accents, in the Divine names and the letters of which they are composed, in the narratives of the Bible, and in the traditional and natural stories." This diversity is its great attraction to the followers of the Kabbalah. The proper *Zohar*, throughout which other dissertations are interspersed, is a commentary on the Five Books of Moses, according to the division into Sabbatic sections, and was originally called *מדרש יהי אור*, the *Midrash* or *Exposition*, *Let there be light*, from the words in Gen. i. 4; because the real *Midrash* begins with the exposition of this verse. The name *Zohar* (זוהר), i.e., *Light*, *Splendour*, was given to it afterwards, either because this document begins with the theme light, or because the word *Zohar* frequently occurs on the first page. "This work professes to be a revelation from God to Rabbi Simon Ben Jochai, who flourished about A.D. 70-110, and who communicated its doctrines to his disciples on his death-bed. For centuries this was believed to have been the origin of the *Zohar*, but for many reasons, most of which are mentioned by our author, it is now considered by Steinschneider, Jellinek, and others, as a pseudograph of the thirteenth century. It is now almost certain that the real author of the *Zohar* was Moses de Leon, who died at Arevalo, in Spain, A.D. 1305, and who first published and sold the book as the production of Simon Ben Jochai. It appears that Moses de Leon admitted to his own wife and daughter that he was the author of the *Zohar*, and when, after his death, Joseph de Avila endeavoured to obtain the original MS. from the widow, she declared there never was any such MS.,

and that Moses de Leon composed the *Zohar* from his own head, and wrote it with his own hand. She moreover confessed that she had frequently asked her husband why he published the production of his own intellect under another man's name, and that he told her that if he were to publish it under his own name nobody would buy it, whereas under the name of Rabbi Simon Ben Jochai it yielded him a large revenue. This anecdote as to the discovery of the origin of the *Zohar* is worthy a perusal. Its truth is curiously confirmed by the fact that the *Zohar* contains whole passages which are to be found in the other works of Moses de Leon, written in Spanish, in which passages, moreover, an error in the original has been perpetuated. This appears to be conclusive. The *Zohar*, which, by-the-by, was written in Aramaic, and which, since its birth, had been circulated in MS., was for the first time printed at Mantua, between 1538 and 1560. The most ancient document embodying the doctrines of the Kabbalah is the *Commentary on the Ten Sephiroth*, the author of which, Rabbi Azariel Ben Menachem, was the pupil of Isaac the Blind, *Father of the Kabbalah*, and was born at Valladolid, about 1160. This book, which is in the form of question and answer, sets out and explains the doctrine of the *En Soph* and *Sephiroth* which is peculiar to the Kabbalah. Various schools for the study of the Kabbalah from time to time developed themselves in Spain, the earliest of which, as might be expected if Isaac the Blind was its author, was founded by him, and was called THE SCHOOL OF GERONA. The School of Segovia was founded by Jacob of Segovia in the thirteenth century. The school next developed was the *Quasi-Philosophic School of Isaac Ben Abraham Ibn Latif*, or Allatif, who was born in 1270, and died about 1390. In the thirteenth century, also, *The School of Abulafia* was founded by Abraham Ben Samuel Abulafia, who was born at Saragossa in 1240, and died about 1292. For an account of these different schools we must refer our readers to Dr. Ginsburg's work.

The great era in the development of the Kabbalah was the appearance of the *Zohar*, which gave its name to the latest and most influential school of the Kabbalists, and which combines and absorbs "all the different features and doctrines of all the previous schools," although without any plan or method. All the subsequent writers on the Kabbalah have taken for their text-book the *Zohar*, upon which their works are little more than commentaries.

The pretensions of the Kabbalah to a divine origin having been exploded, it is interesting to inquire from what source its doctrines have been derived. Our author finds no difficulty in deciding this point. He asserts that "nothing can be more evident than that the cardinal and distinctive tenets of the Kabbalah in its original form are derived from Neo-Platonism. The very expression *En Soph*, which the Kabbalah uses to designate the Incomprehensible One, is foreign, and is evidently an imitation of the Greek ἀνείσος. The speculations about the *En Soph*, that he is superior to actual being, thinking, and knowing, are thoroughly Neo-Platonic; and Rabbi Azariel, whose work is the first Kabbalistic production, condescendingly tells us that in viewing the Deity as purely negative, and divesting him of all attributes, he followed the opinion of the philosophers." Our author shows certain analogies between the doctrines of the Neo-Platonists and the Kabbalah, which we will give in his own words: "The Kabbalah propounds that the *En Soph* not being an object of cognition, made his existence known in the creation of the world by the *Sephiroth*, or *Emanations*, or *Intelligences*. So Neo-Platonism. The *Sephiroth* are divided in the Kabbalah into a trinity of triads, respectively denominated the *Intellectual world*, the *Sensuous world*, and the *Material world*, which exactly corresponds to the three triads of Neo-Platonism νοῦς, ψύχη, and σῶμα. The Kabbalah teaches that these *Sephiroth* are both infinite and perfect and

finite and imperfect, in so far as the source from which they emanate imparts or withholds his fulness from them. Neo-Platonism also teaches that 'every emanation, though less perfect than that from which it emanates, has yet a similarity with it, and, so far as this similarity goes, remains in it, departing from it so far as it is unlike, but as far as possible being one with it and remaining in it.' Even the comparison between the emanation of the *Sephiroth* from the *En Soph*, and the rays proceeding from light to describe the immanency and perfect unity of the two, is the same as the Neo-Platonic figure employed to illustrate the emanations from one principium." This origin of the doctrines of the Kabbalah is further confirmed by the use made of Greek and Latin words to convey various Kabbalistic ideas. It cannot be doubted that the extraordinary influence which the Kabbalah obtained over the minds of Christians during the fifteenth and sixteenth centuries is due to its connexion with Neo-Platonism. The famous Count John Pico de Mirandola, who was born in 1463, discovered in the Kabbalah "proof for the doctrine of the Trinity, the Divinity of Christ, original sin, the expiation thereof by Christ, the heavenly Jerusalem, the fall of the angels, purgatory, and hell fire." Mirandola made known the Kabbalah in Italy, and, at the request of Pope Sixtus IV., translated into Latin three commentaries on its doctrines for the use of divinity students. Mirandola did still more for the spread of the knowledge of the Kabbalah among Christians, by bringing it to the notice of the learned John Reuchlin, father of the German Reformation. Reuchlin was so much struck with the Kabbalah, that he composed two treatises, *De Verbo Mirifico*, and *De Arte Cabalistica*, in which he unfolded the doctrines of this theosophy, explained the key to the Kabbalistic method, and sought to show that by such method the most essential doctrines of Christianity are to be found. These treatises had a most extraordinary influence over the minds of the greatest thinkers of the time; and the early Reformers regarded them "as heavenly communications revealing new divine wisdom." Our author adds, that "such was the interest which this newly-revealed Kabbalah created among Christians, that not only learned men, but statesmen and warriors began to study the Oriental languages, in order to be able to fathom the mysteries of this theosophy."

In the sixteenth century the Kabbalah spread into Palestine and Poland. In Palestine two noted schools arose; that of Moses Cordovero occupied itself chiefly with what was called the *speculative Kabbalah*, while that of Loria gave itself up to the study of the *wonder-working Kabbalah*. The latter attracted most attention, the teachings of Loria being reproduced by his disciple, Chajim Vital, in his famous system entitled the *Tree of Life* (עץ חיים). This work was at first circulated in MS., and was considered so valuable that it was not allowed, under pain of excommunication, to be taken out of Palestine, and it at once became of almost equal authority with the *Zohar*. These two works were then styled the Bibles of the Kabbalah. In the middle of the seventeenth century, Athanasius Kircher, a learned Jesuit, published a most elaborate treatise for the use of Christians, on the wonder-working branch of the Kabbalah, which now took the chief hold over the minds of both Jews and Christians. The influence of the Kabbalah over the Jews showed itself about this time by a remarkable movement. Sabbatai Zevi, who was born in Smyrna in 1641, began to study the Kabbalah when he was fifteen, and quickly mastered its mysteries. "At the age of twenty-four he gave himself out as the Messiah, the Son of David, and the Redeemer of Israel, pronouncing publicly the Tetragrammaton, the holy name which was only allowed to the high priests during the existence of the Second Temple. Though the Jewish sages of Smyrna excommunicated

him for it, he travelled to Salonica, Athens, Morea, and Jerusalem, teaching the Kabbalah, proclaiming himself as the Messiah, anointing prophets, and converting thousands upon thousands. So numerous were the believers in him, that in many places trade was entirely stopped; the Jews wound up their affairs, disposed of their chattels, and made themselves ready to be redeemed from their captivity, and led by Sabbatai Zevi back to Jerusalem. The consuls of Europe were ordered to inquire into this extraordinary movement, and the governors of the East reported to the Sultan the cessation of commerce. Sabbatai Zevi was then arrested by order of the Sultan Mahommed IV., and taken before him at Adrianople. The Sultan spoke to him as follows: 'I am going to test thy Messiahship. Three poisoned arrows shall be shot into thee; if they do not kill thee, I too will believe that thou art the Messiah.' He saved himself by embracing Islamism in the presence of the Sultan, who gave him the name *Effendi*, and appointed him *Kapidgi Bashi*. Thus ended the career of the Kabbalist Sabbatai Zevi, after having ruined thousands upon thousands of Jewish families." The Kabbalah was not without its opponents, even among the Jews themselves. In 1639, Leo de Modena, in his work entitled *The Roaring Lion*, shows "that the books which propound the Kabbalah are pseudonymous; that the doctrines themselves are mischievous; and that the followers of this system are inflated with proud notions, pretending to know the nature of God better than any one else, and to possess the nearest and best way of approaching the Deity." The movement of Sabbatai Zevi did much to weaken the influence of the Kabbalah with the Jews, and in the eighteenth century, the authority of the *Zohar* itself began to be questioned by the Jewish scholars. Perhaps much of the opposition was due to the influence of the Kabbalah in converting so many Jews to Christianity. As our author asserts, "Some of these converts occupied the highest position in the synagogue, both as pious Jews and literary men." Among them were Paul Ricci, physician to Maximilian I., and Jacob Frank, "the great apostle of the Kabbalah in the eighteenth century, whose example in professing Christianity was followed by several thousands of his disciples." Our author considers this influence of the Kabbalah in favour of Christianity a proof that "there must be some sort of affinity" between its doctrines and those of Christianity, and, indeed, many distinguished Kabbalists have admitted that the doctrines of the Trinity and Atonement are favoured by the language of the *Zohar*. We do not see, however, what support these tenets can receive from the Kabbalah, if the Neo-Platonic origin of the latter be established, inasmuch as the doctrines of that philosophy were in a great measure derived from Christianity itself. Whatever may be its theological value, as a system of the higher philosophy the Kabbalah is certainly well worthy of attentive study, and a comparison of its doctrines with some of the phases of modern thought would probably furnish interesting results. To those desirous of becoming better acquainted with this curious subject, we would recommend the perusal of Dr. Ginsburg's learned and entertaining essay.

TURKEY.

Turkey. By J. Lewis Farley. (S. Low & Co.)

TO criticize Mr. Farley's book would be a dangerous undertaking, for he is probably better acquainted with his subject than almost any other Englishman. He writes, moreover, in so solid and practical a manner, as to give little scope for any remarks upon style or literary shortcomings. It is a book for a statesman and a diplomatist to ponder over; and though invaluable for reference and statistical information, is not the less for that very readable and interesting. A slight sketch of the progress of the House of Othman, or Osman, the founder of which

was contemporary with Rudolf of Hapsburg, introduces us to the moment when the late Sultan Abdul Medjid promulgated, on the 3rd November, 1839, the Hatti-scheriff of Gülhanè, or the Tanzimat, with all the pomp and ceremonial befitting the Magna Charta of an empire. This document, like other fundamental codes, if it could be carried out in its integrity, would be as sufficient to ensure the prosperity of Turkey, as the rigid observation of all the Ten Commandments by everybody would ensure the happiness of all Christians. To enunciate abstract principles of universal justice is not the difficulty; and Mr. Farley shows more enthusiasm than worldly wisdom in laying so much stress on the text of a document, which could afford no guarantee that its provisions would be enforced. We may notice one clause, however, which teaches us a lesson, for we have scarcely yet admitted even the principle: "The innocent heirs of a criminal will not be deprived of their legal rights, and the property of the criminal will not be confiscated." Even an English Attorney-General may learn something from a Turkish Vizier.

Turkey reminds us of those animals of low organization who rejoice in the privilege of possessing a great many centres of vitality, which make up for their want of union by the power of living on apparently without troubling themselves very much about the prosperity of what in higher beings would be called the real individual. "In every district there exists a capital, towards which the whole of the trade of the surrounding towns and villages gravitates, and each provincial centre, with its radius of feeders, constitutes a world apart." The first step towards improvement must be a loss of this kind of metropolitan importance to most of the provincial capitals, and a centralization not so much of executive power, which on the other hand exists perhaps already in too high a degree, as of commercial interest and confidence. To jump at the conclusion that railways are the one thing needful for Turkey would be easy, but is not that of Mr. Farley. He gives many sound reasons to show that good macadamized roads should come first; that, in fact, the country must pass, more rapidly perhaps, but still must pass, through the phases of gradual progress which others have done before. Even a slight trial in some parts of the canal system would be advantageous, though undertaken with the certain knowledge that before long it would be superseded. Turkey must act like grown-up people who have neglected their education; they cannot take short cuts to knowledge. They must go through the forms at least of scholastic discipline. Fresh ideas cannot be impelled through the strongest brain every hour without bringing on congestion, and imperfect assimilation. Time, in fact, is wanting, and time is the very thing a country can command. "With well-made roads, good canals, and inexpensive tram-roads for special situations, Turkey could afford to wait for the gradual introduction of railway communication."

In the same temperate yet hopeful spirit the resources of Turkey are enumerated, and the chance of their being utilized is pointed out. It is not admitted for one moment that the established religion of a Mohammedan country presents any bar to its becoming the equal in material prosperity of those which are more favoured in the matter of faith. Nor do we find that disposition to account for the degradation of the Turks by the simple assertion that its despotism is Oriental, and its morality most corrupt. The author writes as he would about Spain or Greece, the condition of which latter kingdom shows something more is wanting than emancipation from the ascendancy of a Mongolian dynasty.

One of the most interesting chapters is that on the relations of Turkey with foreign powers in regard to the privileges claimed under old treaties for their subjects. The nationality of England is one which is abused to an incredible extent in the ports of the Levant. "A considerable number of indi-

viduals, neither British born nor of British origin, neither speaking our language nor understanding our laws, many of them bankrupt in reputation, and not a few criminal in habit, claim the protection of our flag when the occasion answers." This is a sort of privilege of sanctuary we must be prepared to give up. We cannot deal with Turkey as a barbarian, and have the advantage of trading with her as an equal at one and the same time. "Turkey has fairly entered into the community of nations; her administrative system has been remodelled, and the equality of all before the law declared; the fact of the universal brotherhood of man is recognized as paramount to the claims of sect amongst her people, and her commerce ramifies every trading centre in the world." Such being the case, she will assert her dignity, and our consuls must cease to exercise powers nearly equal to those of a Resident at some of the native Courts of India. Some little jealousy may be excited by her independence in our Foreign Office, but a perusal of Mr. Farley's honest statements must convince the unprejudiced where we are wrong. A valuable appendix of public documents completes this important book, and its dedication to Fuad Pasha gives hope that its suggestions will not remain a dead letter.

THE LATIN PRAYER-BOOK.

Libri Precum Publicarum Ecclesie Anglicanae Versio Latina, à Gulielmo Bright, A.M., et Petro Goldsmith Medd, A.M., Presbyteris, Collegii Universitatis in Acad. Oxon Sociis facta. (Rivingtons.)

AS this Latin version of the English Prayer-Book is, we are happy to find, to remain in undisputed possession of the field, so far, at least, as the Society for Promoting Christian Knowledge is concerned, it is due to this first attempt to present the whole of our public formularies to learned foreigners in the once universal language of Western Christendom, to insert a fuller notice of it than that which we published while the controversy was still pending; for we need not now dissemble the satisfaction which we should have felt at maintaining the principle of this version against all-comers, had any one been so venturesome as to reduce to practice the theory maintained by Dr. Biber, by attempting a translation of the Prayer-Book into Latin. We can, indeed, imagine no better sport for a vicious reviewer than a comparison of a new translation with a genuine version, such as that which is now before us; even had the new translation been executed by one so competent as the present Bishop of Chester, to whom the task had been assigned by the Society.

Since, then, we are thwarted of this satisfaction, we can premise nothing better than a plain and tame statement of what the editors of this version have done, and of our opinion as to the manner in which they have done it. This will be best accomplished by a review of their short and modest "Ad Lectorem" advertisement, prefixed to the book, which will bring before us all that is needful in order to convey a just idea of the nature of their work, and of their motives in undertaking it.

First, then, they have taken as the basis of their version the text of the "Sealed Book" of 1661—i.e., the last authorized revision of the Prayer-Book; and have therefore omitted the Thirty-nine Articles, which are, indeed, often printed with the Prayer-Book, but form no part of it. And this is the simple answer to one of the many futile objections which were urged against this Latin Version by those who would not take the trouble to inquire what the editors had undertaken, and so persuaded themselves that they had detected dishonest suppression in the omission of that which they could not, consistently with their professions, insert! The only departures from the "Sealed Book" are—(1) The omission of the rules for finding the moveable feasts; and (2) the alterations which have been made by legitimate authority since the Revision of 1661—as e.g., in the

names of the Sovereign and the Royal Family, the Oath of Supremacy in the Ordination Services, and in other such matters, which it would have been mere archaism to perpetuate in the Latin Version, now that they have been permanently altered in the English.

Next, they have adopted for the Psalter, the Epistles and Gospels, and all other passages and expressions of Holy Scripture, the now received text of the Vulgate; and, in our deliberate judgment, they have in this done perfectly right. For what was the alternative? Junius and Tremellius would probably be the suggestion of Protestant narrowness—for a new translation from the original English could only occur to ultra-Protestant ignorance and bigotry. This is obviously not the place to argue the relative merits of the Latin versions of the Scriptures; but we venture to say that no scholar of the present day, who had the slightest regard for his credit, could venture to prefer any modern translation to the noble and venerable version of St. Jerome; and that any attempt to alter that version, even when avowedly faulty, would involve an amount of responsibility which any individual might reasonably, and most properly, decline to incur.

Thirdly, the Prayers and other formulæ which the Reformed Church has retained from the Breviaries, Missals, and other ancient service-books, are given according to the ancient Latin text; and whatever later additions have been made, have been rendered in language as near as possible to the ecclesiastical Latin of the Western Church.

It would have been a strange piece of patchwork had a different system been adopted; unless, indeed, the editors had thrown over the originals altogether—as some of the subscribers to the S. P. C. K. seem to think they ought to have done—and made an entirely new translation, in elegant Ciceronian Latin, which would have been simply intolerable to all who care a straw about the Latin Prayer-Book at home and abroad. Let us consider what the result must have been in a few instances. Not that we shall venture to offer specimens of translation from the English—we leave that for Dr. Biber and his friends; but the *reductio ad absurdum* can be reached, we apprehend, without condescending to that excess of folly.

The fact is, the compilers did the best they could, in translating their Latin originals, to produce a faithful and a rhythmical version. But there were cases where the two could not be combined. In such instances the alternative before them was to sacrifice minute accuracy of translation to rhythmical propriety, or the latter to the former. It is, perhaps, a remarkable fact—but we believe it to be incontrovertible—that they uniformly adopted the former part of the alternative; although there were doubtless a few cases where, through inadvertence, they strangely missed the sense of the original.

To give a few examples from the "Te Deum": The very first verse is inaccurate as a translation: "Te Deum laudamus, Te Dominum confitemur," is not translated by "We praise Thee, O God: we acknowledge Thee to be the Lord." Then, how is the force of that grand verse, "Te martyrum candidatus laudat exercitus" weakened by the impossibility of rendering "candidatus" by any one English word having driven the compilers to adopt the poor equivalent "noble." "Tu ad liberandum suscepturus hominem" can by no possibility mean "When Thou tookest upon Thee to deliver man." This is simply a case of mistranslation, which is very rare. Neither are we criticizing the English version with any view of disparaging the translators, who did their best, and produced as grand a specimen of the English language as exists anywhere, and as faithful a representation of that sublime hymn as the language admitted; but then what egregious folly would it have been—what unpardonable presumption—in the editors of a Latin Prayer-Book, to conform their Latin version to the English, in the places where these and other such like variations occur! The compilers themselves would

have been the first to scout the idea. Had this principle been adopted, we should have lost perhaps the finest expression of religious fervour that was ever uttered—which entirely defies literal translation. We allude to the "quem nosse vivere, cui servire regnare est," from the Sacramentary of Gelasius, in the Second Collect for Peace at Morning Prayer. The wonderful terseness of the "aspirando præveneri, et adjuvando proseguere," in another well-known collect, must have been entirely frittered away, on the principle of a literal translation from the English; and so in an infinite variety of instances of which these are but specimens.

The retention of the earlier and less accurate English Version of Psalms in the Prayer-Book, when the new, and presumably closer, translation was adopted in the Bible, is only another and wider proof that other principles besides that of extreme accuracy, and inconsistent with it, have actuated the compilers and the revisers of our office books at all times. One of those principles was unquestionably regard for the traditional usages of the Church, and we can imagine no grosser violation of that principle than would have been perpetrated by these editors, had they done otherwise than adopt, as far as was possible, the originals of the prayers, and canticles, and creeds, of the Unreformed Church. For doing this they had the highly respectable precedent of the Latin Prayer-Book of 1560; but, as that version had no real authority, they have not felt bound to follow it servilely, where they thought they could improve upon it, from more authentic sources. Thus far concerning the method of the version, which seems to have been as conscientiously executed as it was well and thoughtfully devised.

We add a few words on the motives which appear to have prompted its publication.

The first stated by the editors is the hope that it may be agreeable to many students in our universities and colleges to have before them in their devotions the very words which their forefathers in the faith have used for so many centuries; the next, that foreign Christians, both of the Latin and the Eastern Churches, may have offered to them a more faithful and more favourable view of the English Church than they have been accustomed to.

We own to serious misgivings on both points. The suppression of the Latin Prayers by the present Dean of Christ Church, Oxford, seems rather to indicate a tendency in the opposite direction to that indicated by the editors; and although the Latin Sermon and Communion is still perpetuated at Oxford at the beginning of every Term, and the Latin Litany is still used in Convocation, it may well be doubted whether those antiquated usages will long hold their ground against the levelling march of modern reform.

We cannot help tendering a word of friendly advice, in conclusion, to those who think that Catholic Christians of Western Europe, or orthodox members of the Eastern Church, will find anything to attract their admiration in the English Prayer-Book. If a careful study, and a comparison of it with the office books of the Eastern and Western Churches, must convince our own Liturgical scholars, who naturally wish to make the best of it, that the foreign reformers who were called in (in an evil hour) to aid our own, have so mutilated, and expurgated, and transposed, and interpolated our national Prayer-Book, that even in the Liturgy itself it is hard to discover the *disjecta membra* of all that has been ever held as essential to that rite, what must be the conclusion of members of the ancient Churches? The patchwork of Bucer and Peter Martyr is not a thing to be proud of. The less said of it the better.

PREHISTORIC SCOTLAND.

The Early Races of Scotland and their Monuments. By Lieut.-Colonel Forbes-Leslie. (Edinburgh: Edmonston & Douglas.)

THE above work contains so great a mine of valuable information, the greatest

part of which is new to the majority of the general public, that we shall not here attempt to analyze at length volumes whose detailed examination and criticism would take nearly as much space as the work, itself of ponderous bulk, occupies. For in these two volumes, glittering with lapis-lazuli and gold, printed on the thickest paper, and adorned with the most elaborate plates, are comprised so many numerous details and facts brought forward to support the author's views of the genesis, derivation, and history of the early races of Scotland, that an English antiquary or an English anthropologist may well pause before he ventures into a field of research which such authorities as Stuart and George Tate have set in order and adorned for so many years.

The fact has been generally known, especially since the publication of "The Sculptured Stones of Scotland," that we have throughout the whole of Caledonia incised markings on stones, which depict animals, plants, emblems of uncertain import, and even alphabetic symbols. We are told that these markings are in many cases, referable to a period of time far more ancient than the Roman conquest of Britain, and the subsequent introduction of Christianity:—

These figures are in this work considered as pagan symbols, for there is every reason to conclude that the most important of these originated and were in use before the introduction of a Christianity which tolerated many pagan devices. In a material form this fact appears in these sculptures where the heathen emblems are seen in combination with the cross. In some monuments the cross is on one side, and the emblems are on the other side of the stone; but more frequently the cross is surrounded, and in some cases surmounted, by heathen symbols. For the sake of brevity, the sculptures of which the cross forms an original part of the design are in these descriptions termed Christian, the others are called heathen; as also are the figures found on the opposite side of the stone from a cross.

We prefer to give our author's definition of heathen and Christian sculptures in his own words. Our readers will, of course, see for themselves that the classification given above, and arbitrary division of these two great groups of monuments from each other, rests upon a basis wholly artificial. An observer who traversed most Protestant cemeteries in the nineteenth century, might, with great truth, deny that definitely Christian monuments were therein erected; but it would be very rash to infer from the absence of the cross that they belonged to a period in time more remote than those of the Catholic dead which an adjacent and coeval cemetery might furnish. According to his classification, the especially heathen emblems are those which are called the double disc, the double disc and sceptre (the commonest of all the Caledonian hieroglyphics), the crescent, the crescent and sceptre, the "mirror and mirror-case," the "comb and comb-case," the fire altar, and many others. These are also found sculptured on certain so-called Christian monuments, but in a far less number than amongst the heathen. The animals which are represented are the hawk, the fish, the goose, the serpent, the dog's head, the horse, the boar, the bull; and even the elephant, the camel, and the hippocampus. The two last are only found on Christian monuments; the elephant has been discovered on eighteen "heathen" and on three "Christian" monuments. The camel and the hippocampus are, no doubt, emblems which are due to Phœnician, or more probably to Roman civilization. Their date is demonstrably fixed to be posterior to that of the introduction of Christianity amongst the Caledonians. But the occurrence of the depiction of an elephant, and its frequent recurrence on these sculptures, is a fact which, to all of us, must appear very remarkable. Colonel Forbes-Leslie seems to have no doubt of the fact; and he further informs us that "the form of the head of the sculptured elephant is that of the Asiatic, not of the African elephant." When, however, we turn to his 51st plate, we fail to see

this fact very clearly. Only one of the six elephants there drawn has any ears at all, and in that individual the form is so conventional that they might as well stand for the auricular appendages of a *Loxodon* as for those of an *Euelephas*. The two propositions which Colonel Forbes-Leslie appears to lay down are: 1. That the marking represents an elephant. 2. That it represents an Asiatic elephant. Supposing the drawings to be correct, we think that the figure is about as much like an elephant as it is like a dragon. Each of the six elephants depicted appears to have a hornlike crest, somewhat like the crest of the male lapwing, which seems very unlike any elephantine structure with which we are acquainted. We believe that when the greatest authority which England has ever known on the *Proboscidea* was shown these markings and interrogated whether the figure "might not be that of an elephant," he oracularly declared that "it might;" and from this opinion we shall not venture to dissent. But the second theory, that it represents an Asiatic elephant, rests not merely on the allegation that we can recognize the shape of the ears of the Indian elephant, but also on the supposition that it affords a record either of the tradition which the early Celtic inhabitants had of the mammoth, or of the remembrance which the Roman legionary preserved of the elephant whose Asiatic rider he may so often have cast to the dust. We shall prefer to wait for some more definite representation before we are enabled to decide which of these two theories is the more correct.

Many of the inscribed stones found in Scotland are incised with markings which have been considered to represent alphabetic inscriptions. One is very well known as the Newton stone, and has served for years past to baffle the skill of philologists. Found in the year 1803, this stone, about 6½ feet in height, bore an inscription in six lines of unequal length, comprising forty-four characters in all. Dr. Mill considered this inscription to be in the Phœnician language, and to be a votive offering to "Eshmun, God of Health." Dr. Davis also agreed that it was Phœnician, and destined to record the memory of "Atalthan, son of Pazach, a man of renown." Padre — (whose name is prudently suppressed) considered it Celtic; and intended to indicate the "boundary of the Royal Field," in which some hypothetical person named Aremin had placed a flock of sheep. Mr. J. E. Brown read it as Egypto-Arabian (whatever that may mean), and spelt the names "Amenophis," "Ash-doth-Dimon," &c., without being able to put the words into any grammatical order. Lastly, a Dr. George Moore contributes the most ridiculous interpretation of all—endeavours to prove that the characters of the inscription are Arian, and the language Hebrew, and gives the following doggerel as a translation:—

In the tomb
With the dead [is] Aittie,
The light of the darkness of a perverted people.
Who shall be consecrated pure priest
To God? Like the vessel
Of prayer my glory covered me.

After the above discordant versions have been promulgated, it will surprise no one that Mr. T. Wright reads the inscription in the following very unromantic manner:—

Here lies Constantinus, the son of . . . (rest illegible).

Many most interesting facts are laid before us respecting the manners and customs of the early Druids. Amongst others, Colonel Leslie describes the "serpent's egg, serpent's gem, or Druid's bead," so often found in Celtic graves, and which probably were derived from Phœnician traders. Similar beads are in use throughout a large part of Western Africa. Their origin is unknown; they are clearly not of European workmanship, and there is no ground to suppose that they are importations from any Asiatic source. No one knows whence they come. The Dahoman believes they are sent from

the north; the inhabitant of Gaboon from the east. The fact at least is certain that the natives of the interior bring them to the coast; and the theory has been promulgated, we confess on very plausible grounds, that some of the old *depôts* used by the Phœnicians to conceal their ornaments may exist in Northern Africa, and that the Arab merchants may trade them off to such Mohammedanized tribes as Fúlaks on the west, and Somális on the east. Our own experience of Moorish trade has convinced us of the enormous amount of manufactured objects sent yearly across the desert, by way of Tafilelt, and we regret that English merchants do not sufficiently compete with their French rivals in this important trade.

But to revert to the Britons. We were not previously aware of the definite shape which attaches to the tradition of the subsidence of land at Cornouaille in Brittany, analogous to that which is supposed to have taken place at Lyonesse in Cornwall.

Between Golvener and Penmarch, the pilots on that coast still endeavour to point out, at a depth of twenty feet beneath the surface of the ocean, Druidical altars, the remains of the submerged city of Ys. Even until the commencement of the present century, the priests and all the people of that part of the coast annually assembled to embark in their boats, and proceed to where the priest offered Christian sacrifice over the spot where the city of Ys is believed to have stood. Probably in Europe these were the last ceremonies offered for heathen ancestors, and the most marked continuance of rites commenced under a heathen priesthood.

Another fact, described in the present work, is very striking—i.e., the description given of the Menhir of Kerloaz, in Brittany. This large obelisk-like stone, the largest still standing in Western Europe, has been altered since its first erection, and now bears sculptures indicative of the Phallic worship. Ceremonies are still practised by both sexes at this object, which are undoubtedly Phallic. We do not remember to have seen any definite allusion to this Menhir in Dr. Boudin's late comprehensive work, "*Etudes Anthropologiques*," and we are much surprised to have such complete and certain evidence of the existence of the old Phallic worship, combined with Christianity, at the present day.

The sacred stones of the Dekhan, in India, are described and figured in great detail. Attention is especially drawn to one near Belgaum, and another near Andree, in which large circles of unhewn upright stones are placed, each marked near the apex with a large spot of red paint, which represents blood. There is certainly much analogy between these stones and those of Western Europe, but we confess that we do not see that our author has much reason whereon to infer that the inhabitants of the Dekhan and those of Scotland are therefore referable to the same origin. A savage, as Troyon says, will always act in the same manner, irrespective of time or place. A cairn or a stone-circle may be found in any part of the world which may bear an apparent similarity to another one elsewhere, yet its constructors may have been very different, and the purposes for which it was erected may vary exceedingly.

The initial sentences of the book sufficiently indicate the author's intention:—

There is in Diodorus Siculus a statement which it is important to examine when the primitive fables and ancient religion of Britain are objects of inquiry. Some reasons are, therefore, now offered in support of the argument that Britain is the island, and that Avebury may be the temple, of which Hecateus had obtained vague information when he visited Syria in the fourth century B.C.

And then follows the well-known passage, about the isle over against Gaul, as big as Sicily (which England is not), under the Arctic pole (which England is not), inhabited by Hyperboreans (which if, as generally supposed, they were Laplanders, England was certainly not), and further descriptive of the worship of Apollo in a stately grove and

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temple of a round form, beautified with many rich gifts. A late writer, it appears, attempts to prove that Heligoland, was, as its name denotes, this sacred island. Certainly, from the meagre description afforded us, the isle of Rügen, or one of the Channel Isles, might as easily be proved to be the sacred locality as Heligoland or Britain. We fear the facts before us are too slender to permit any hasty generalization on this subject.

While, accordingly, we deprecate the manner in which the author infers, on very slight and insufficient ground, the common descent of races widely separated from each other, and possessing, as it appears to us, ineradicable marks of specific distinction, we cannot but congratulate the reading public at being at last possessed of a work which, if it does not tell them all that they would wish to know, or all that could be taught them, always gives them every fact with which the author was acquainted, and a few with which he was not.

NEW NOVELS.

Beyond the Church. 3 Vols. (Hurst & Blackett.)

"WHAT! you a clergyman, who used to swear so dreadfully, and talk like an atheist!" said one of two old college acquaintances on meeting the other. Both were dressed in the traditional religious costume, black garments and white chokers. "What, you a clergyman, whose evil heart of unbelief was shown in such deeds of darkness, as you used to boast!" "Well, but I am a changed man." "Ah! I am glad to hear it." "But you, I fear, are still an infidel." "Why?" "Because I believe that I have been converted; but I don't believe that you have undergone any such operation." This, we fear, is a very fair exposition of party feeling now-a-days; and shows something of the spirit in which "*Beyond the Church*" is written. We are introduced to college life, very fairly as to the practice; but if the talk be at all like what it actually is at the present day, all we can say is this, that the present race of University men say a great many smarter things than ever we and our compeers said. No wonder there are so many clever novels afloat. These University men must write them. The conversation about "my mare" or "my boat," or amongst plods about "aesthetics," and other hard words, which charm the young and make them feel quite like philosophers, to which we used to listen, must have exploded. "*Beyond the Church*," although the author introduces very serious reflections, is written in a most lively, agreeable manner. We don't know that we have ever enjoyed a heartier laugh than at some of the well got-up scenes, representing persons in most ridiculous lights. We should take this book as best illustrating humour,—not bad or good,—but just that delicate perception which cannot for the life of it regard anything long without a desire to laugh. The story opens with a set of University men at Oxford. Cyril Ponsonby and John Fordyce are two cousins, who are to be the sets-off, to use a legal phrase, of the book. Cyril is a cynic, cold-hearted, and sneering at everything. John, his cousin, is a thorough fast man in every way, but made suddenly thoughtful by the death of a companion, a sufferer from D. T., who is killed by the upset of a basket-carriage. Mr. Marbeck, who is the extreme High Church "lay figure," endeavours to bring Fordyce under his priestly control without effect. John Fordyce feels too much shaken to hearken to any such modes of comforting him. Cyril makes a speech at the union, running a muck at all parties; declaring that Christianity has failed, and that the best plan would be to do away with it as an established religion altogether. This brings Mr. Marbeck down on him; but he soon silences that worthy by answering the question whether he thought religion matter of opinion, thus: "Christianity must be judged by its moral teaching, which was to be

preferred before merely barren facts as an evidence of its truth."

A neat contrast is drawn between Oxford "Don" society and another more ordinary type, disfigured, however, in the latter case, by cheating on the part of the host and manœuvring on the part of the females. Maxwell appears as a comforter to John Fordyce, and as he is the Mentor of the tragi-comedy, we must show him as he is painted. "A double first, clear-headed, and bright-eyed," whose religion was practical good sense. "When you asked him for bread he did not hand you a neat specimen of quartz or granite." Maxwell "united a good digestion" with his religious views—a digestion both physical and moral; not that he appears to have "swallowed" much of either. His chief desire was to break down the barriers of custom erected between the dons and the undergrads—not to walk to Jericho like the priest or Levite, but rather as the Samaritan. "Repentance for the past, and faith in the future" was his motto; and so John Fordyce is changed. "Low Church may regard it as a conversion if they please; High Church may regret he didn't go to confession," says our author. As the work shows the aim of the author to be more destructive than constructive, we must produce to view another of his delineations, the Very Rev. Archibald Gunnington, &c., &c.

"He was a very great, and, his friends used to add, a very good man. His 'greatness' was carnal," his goodness "purely spiritual." Amongst his own clique he was omnipotent: if he frowned, they trembled; if he smiled, they beamed with delight; if he made a little holy joke, they shouted," and so on. The account of the bazaar got up for the Pongo Mission, and the change of Aunt Sally with a pipe in her mouth into the "pastime of the Pongo chief"—a little cross being substituted for the usual pipe, to testify the Dean's abhorrence of Popery, as the black head his abhorrence of heathendom—is most ludicrous. After this little fling at Low Church, the story continues.—The hero, John Fordyce, falls in love with the daughter of a squire living near his father's rectory. Both the sires agree to the match. The rector offers to resign his living to his son, and the squire to give his daughter 15,000*l.* on her wedding-day.

Vol. II. is chiefly taken up with the adventures of Edward Purcell, an undergrad follower of the Marbeck school, an heir to a large fortune, but determining to set up as an Anglican monk. However, this scheme is defeated by his falling in love with a very pretty, witty young lady, one of whose speeches we must find room for. "I can't say a clergyman ought to dance," says Edgar; "how should you like now to listen to a sermon from the clerical partner of the night before?" "Why," she replies, "if he danced well and preached well, I should like him all the better."

John Fordyce, Cyril, Edgar, and another, go with Maxwell on a reading party to Wales. John gradually makes up his mind that he cannot take orders under the present aspect of Church matters, and determines, that without being a Dissenter of any known kind, he will live beyond the Church. His father disinherits him for this decision, although he has taken a good first class in honours. He loses also his intended, Miss Masterman, who can only consent to take him with his living. He goes to stay with Maxwell, who has obtained a good benefice from a nobleman.

In the third volume we have some very smart attacks made by Maxwell on Ruri-Decanal Chapters, to which we must refer the would-be reader. Cyril marries Miss Masterman, and obtains the living of his cousin's father. A good deal of Cyril's character comes out still more unfavourably. John Fordyce falls in love with a divorcee; and the novel winds up with his death, owing to his brave attempt to succour an old man in a burning house. "*Beyond the Church*" is certainly a very witty, satirical novel, full of fun and humour, and we promise the reader many a

heartily laugh in its perusal. Ridicule, however, is a very dangerous weapon. Once make your audience laugh, and you will not find it so easy to compose their risible muscles, however solemn you may wish them to become. We would recommend two lines of Hudibras to the author, and advise him to beware of his destructive powers, and not to talk

"As if religion were intended
For nothing else but to be mended."

Dion and the Sibyls. A Romance of the First Century. By Miles Gerald Keon. 2 Vols. (Bentley.)

THOUGH "*Dion and the Sybils*" betrays considerable study of the details of Roman imperial life, and though no mean amount of learning is scattered over its pages, it avoids the cumbrous faults of such so-called novels as "*Charicles*" and "*Gallus*," which pleased the last generation of scholars, but were, in reality, little more than epitomes or small glossaries of antiquarian terms, set in a story which, if not uninteresting in itself, could and ought to have been told in half-a-page. The mistake made by the author more resembles that of the followers of Walter Scott in the historical novel, and which was so well shown up by Jeffrey in his criticism on Brambletye House. The names of all the distinguished characters of an epoch are made to do duty, at the author's bidding, to illustrate his tale. The pages perfectly bristle with "proper names." At the same time, the hero is quite an imaginary person, though his fortunes are mixed up not only with those of the most renowned personages of the epoch in which he lives, but also with the events of the preceding half century. We should certainly have preferred an attempt to bring before us that provincial life, of which history tells us so little, but which must have comprehended many a drama on a grand, or at least an opulent scale, without necessarily coming so much in contact with the courts of Emperors, and the fortunes of those we know, for the most part, through one dark and satirical pen alone. It was one of the happiest suggestions of good taste which induced Bulwer to lay the scene of his classical story in a watering-place, and not in the capital, and to shun the snare of the "smoke, and wealth, and noise of Rome." These, however, are far from being the greatest names who are brought on the stage as contrasts to "*Dion and the Sybils*," and we should not do our duty if we did not enter our emphatic protest against the introduction of Our Saviour, though only for a moment, in a novel meant to run the ordinary round of clubs and railway bookstalls.

Paulus Lepidus Æmilius is the nephew of the Triumvir Marcus Lepidus, who is represented as being still alive, and in the ample enjoyment of his property only three years before the death of Augustus himself, at which date the tale commences. His father was killed while fighting on the side of the Emperor, but, as it was supposed Paulus was dead also, the ancestral property of this branch of the Æmilian family had been given away at that time when half the lands in Italy changed masters, and Virgil lost his field near Mantua to the gain of the world. The property had by marriage come at last into the hands of Tiberius Cæsar, and it was to recover it from the grasp of this powerful subject, so soon to be Emperor himself, that Paulus found himself journeying on the Appian way, with his mother and sister, in the year A.D. 11. Here he comes in a very unpleasant and unexpected manner face to face with Tiberius himself, who is so struck with his physical proportions that he gives orders to have him secured as a gladiator for the next great show in Rome. He thus proposes to gratify the *plebs* with the sight of a Roman Knight, for such is Paulus' rank, in the arena, and to rid himself of a dangerous claimant to a favourite estate. Paulus, however, finds friends everywhere. The *lanista*, or, as we should say, master of the prize-ring, whilst he defends the gladiator

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from being the mere mercenary animal he is regarded by the vulgar, refuses to entrap the young man whose generous spirit has won his regard. But Paulus, who has been brought up in Greece, and has imbibed from Dionysius the Athenian—*Dion*—sentiments which were then preparing the empire everywhere for the spread of the Gospel, is struck by the inhuman alternative offered, in the full spirit of Roman cruelty, by Tiberius to a slave, and exhibits himself as the tamer of a huge man-eating horse, partly by the use of stirrups, a contrivance new to the Romans, and partly through the suggestions of a dream, a device ingeniously taken from the story of Constantine, and for a similar purpose. This exploit, in the presence of Augustus and his court, including above all Germanicus, brings Paulus into full notoriety. His claims and his personal qualities are no longer in danger of being lost in obscurity; but he is as far as ever from regaining his legitimate wealth. He follows the fortunes of Germanicus, and with the aid of his mighty horse, now his most obedient slave, renders him most essential service. Such a hero is, of course, rewarded at last; and even Tiberius, outwitted and trembling for the consequences of his own intrigues, is glad to assist in confirming the fortunes of the young military Tribune.

The author would scarcely thank us if we did not allude to the deeper current which is meant to underlie the story of which we have given the barest outline. His object has been to show how the world was preparing for the advent of some Great Personage, of whom the Sibyls as well as the Prophets had unconsciously foretold. Whilst there is much to praise in the attempt, we cannot think he has been very successful. The argument held in presence of Augustus contains nothing that Augustus must not have often heard before. It is too long as a link in the tale, and not amusing enough for a mere episode. The dreamy side of the character of Paulus is not sufficiently illustrated by his actual conduct, except when he behaves abruptly, and as the mere puppet of the writer. The incidents are too numerous, and too complex, moreover, to enable the reader to remember the moral he is meant to derive from these highly-seasoned pictures of the violence and degraded morality of patrician life. We are overwhelmed with the associations which crowd upon us on the mention of Pilate and Caligula, and others, belonging to story sacred and profane. But if "*Dion and the Sibyls*" has faults which arise from too earnest a desire to introduce something more than mere amusement into a learned romance of the first century, it is altogether a very meritorious production. We do not remember anything of the kind which can stand between it and the "*Last Days of Pompeii*."

We have received the *Eclectic and Congregational Review*, the *Sunday Magazine*, the *Family Herald*, the *Mother's Treasury*, the *Missing Link Magazine*, the *Children's Hour*, *Good Words*, the *Cottager and Artisan*, the *Christian Treasury*, the *Leisure Hour*, the *Sunday at Home*, the *Sunday Teacher's Treasury*, the *St. James's Magazine*, the *Sixpenny Magazine*, the *Day of Rest*, the *Colonial Church Chronicle*, the *Church Builder*, the *Church of the People*, *Routledge's Magazine for Boys*, the *Boy's Own Magazine*, the *Boy's Monthly Magazine*, the *Children's Friend*, the *Infant's Magazine*, the *Pulpit Analyst*, the *Monthly Magazine*, the *Englishwoman's Domestic Magazine*, the *Young Englishwoman*, the *Band of Hope Review*, the *British Workman*, the *Ladies' Treasury*, *London Society*, the *Sixpenny Magazine*, the *Union Magazine for Sunday-school Teachers*, the *Bible-class Magazine*, the *Biblical Treasury*, the *Sunday-school Teacher's Magazine*, the *Youth's Magazine*, the *Child's Own Magazine*, the *Christian Spectator*, the *British Navy and Army Review*, the *Mother's Friend*, *Merry and Wise*, and the *Victoria Magazine*.

The *Prayer-Book Interleaved, with Historical Illustrations and Explanatory Notes Arranged Parallel to the Text.* By the Rev. W. M. Campion, B.D., Fellow and Tutor of Queen's

College; and the Rev. W. J. Beamont, M.A., Fellow of Trinity College, Cambridge. With a Preface by the Lord Bishop of Ely. (Rivingtons).—A most useful and instructive book, which no clergyman should be without. The preface is by the Lord Bishop of Ely, and forms an admirable essay on the subject of public worship. The *Prayer-Book* is shown to have been a careful compilation of service books already existing in the Church; omitting what appeared to have been derived, not from Scripture or primitive practice, but from the increasing superstition of the mediæval Church. The Reformers reduced all the different uses to one, simplifying the whole and making it intelligible to the people. "It is not too much to say of the *Prayer-Book* that it has been from the first until this day the loved and valued treasury of pious thought, of public and private devotion, to the most godly men in England, and that wherever known it has been respected and honoured even by those of other nations and other communions,"—words which will find an echo in every heart which has been comforted in the hour of sorrow, or which has sought for fellowship with others in trials, and received both sympathy and consolation from its language. The interleaved portions are historical and exegetical. A history is given of the primers and forms of prayer preceding the present *Prayer-Book*. The recent Acts which have been passed relative to the subscription of the clergy are placed opposite the original Act of Uniformity. The modern decisions on the interpretation of the rubric are placed opposite the commencement of Morning Prayer. The Morning and Evening Services are very fully illustrated by references to the services of the Roman and Greek Church, as well as to the Jewish forms of worship. We can only briefly refer to one or two passages which will show that care and labour have been expended on the work. In the commentaries on the Holy Communion, the custom of the primitive Church is given in the words of Justin Martyr both in Greek and English. The Interleaved *Prayer-Book* supplies a want long felt by many of the clergy, who are not in possession of libraries containing the books to which reference is often required for necessary information. As the book will probably become a handbook for the clergy, we would recommend an index being made to the valuable matter which is interleaved, and also the addition of some few hints about those incidental occurrences connected with law, with which, at one time or other, all the clergy are somewhat puzzled. We refer to the certificates required of publication of banns of marriage when one of the parties is extra parochial; certificates of death; and the action to be taken by the clergy when these forms are not complied with; the legal rights of incumbents and churchwardens with respect to the edifice of the church. We think that some short references to the law on these and kindred points would make the work a complete *vade mecum* for the clergy.

Of the Imitation of Christ by Thomas à Kempis. (Oxford and London: Parker.)—A splendid gift edition of a book which needs no recommendation at this particular season. The initial letters to each section are well designed, and in keeping with the red border lines. The type and paper are in keeping with the rest. Before the Lent of 1866 is concluded, Messrs. Parker will have considerably spread the popularity even of Thomas à Kempis.

MISCELLANEA.

FOREMOST in importance among early English works is the *Vision of Piers Plouhman*, that effort of a pure and earnest soul to lead the way in reforms of Church and State, to make priests teach, and king and lords, nay, each man, act the law of God. An edition befitting the value of the poem has long been wanted, and Mr. Walter W. Skeat, late Fellow of Christ's College, Cambridge, is now engaged in comparing the different MSS. of the work, preparatory to an exhaustive edition of it. Up to the present time he has found three well-marked types: 1. The original draft of the poem represented by the oldest of the MSS. known, the noble Vernon MS. at Oxford, and the later ones coinciding with it; this contains the first half only of the poem as we know it. 2. The version printed by Crowley and other early printers, and lately edited by Mr. T. Wright from the earlier of the two Trinity MSS. at Cambridge. 3. The version printed by Dr. Whitaker, from Bishop Heber's earlier MS., having many and wide

variations from Nos. 1 and 2. Among later MSS. a fourth type (if it may be so called) has turned up, consisting of No. 1 (with variations), as far as it goes, and then of No. 3 to the end, with an awkward join in the middle where the two originals meet. Perhaps the various Oxford MSS. which Mr. Skeat is now examining, may throw further light on the question.

WHEN did Frenchmen acquire their reputation for wit and *esprit*? They had it not in Erasmus's day. His argument of St. Paul's Epistle to the Galatians, as translated by Coverdale in 1550, says: "Albeit the Galathians are Grecians, yet are they originally descended of Frenchmen, and (as S. Hierome sayeth) in dulnes of witte resemble them. This thyng also, Hillary, who was himself a Frenchman borne, in his hymnes testifieth, in the same callyng his countrey men dullardes."

THE meaning and origin of the word *Hottentot* have been troubling certain members of the Philological Society lately. Is it onomatopoeic, or imitative of the native click or a Dutch stammer, *hot, tot*? Yes, said Mr. Hensleigh Wedgwood. No, said Mr. Danby Fry. The umpire appealed to was Judge Watermeyer of the Cape of Good Hope, perhaps the soundest scholar there. He answered by a quotation from the great Dutch collector of Voyages, Dapper, who, about 1668 A.D., reports of the *Hottentots*: "Some words they cannot utter except with great trouble, and seem to draw them up from the bottom of the throat like a turkey-cock; or, as the people in Germany do, near the Alps, who, from drinking snow-water, have the 'goitre.' Wherefore, our countrymen, in respect of this defect and extraordinary stammering in language, have given them the name of *Hottentots*, as that word is ordinarily used in this sense, as a term of derision (*schimpswyze*), in this country (*hier te lande*), to one who stutters and stammers in the utterance of his words." The peculiarity of the language, says the Judge, is noticed by all the early voyagers—not the Dutch and English only. The Portuguese, who do not know the name "*Hottentot*," from the first observed what is called the stuttering; and Crolius, in his description of De Gama's voyage, speaks of the "*incolae*" who "*cum loquuntur, singultire videntur*." The *Hottentot* national name is "*Khoi-khoi*," pl. "*Khoikhoi*," meaning "the men," and this is still in use among the Namaquas, who were for a long period wholly independent of European influences. From Kramer's Dutch Dictionary Mr. Fry produced *hurltentot*, a stammerer, evidently coming, as he thinks, from the Dutch *hurten*, French *hurter*, our *hurtle*, and not imitative in origin. This the imsonists, or advocates of the imsonic theory, deny, and claim the root *hur* as decidedly imitative. Further search in early Dutch dictionaries is evidently needed.

THE Massachusetts Legislature has selected the statues of Gov. Winthrop as their representative of the Colonial period, John Adams of the Revolutionary age, and Wm. Lloyd Garrison as the representative of the struggle for freedmen, to be placed in the old Hall of Representatives, now devoted to State contributions of art.

AN interesting unpublished letter of Marie Antoinette, consisting of four pages, addressed to Count de la Marek, the friend of Mirabeau, was recently sold at a sale of autographs at Berlin.

"BEFORE we commence our lamentations on account of the demolition of the Mitre Tavern, in Fleet Street," says J. H. W., in *Notes and Queries*, "would it not be as well clearly to ascertain if this tavern is the identical house frequented by the Society of Antiquaries from 1728 to 1753; where, on the Thursday evenings, the President—

Majestic took the elbow chair,
And gravely sat in due decorum,
With a blue gilded mace before him;

where Dr. Radcliffe passed a delightful evening with Billy Nutly; and where Samuel Johnson and Boswell finished "their couple of bottles of port, and sat till between one and two in the morning?" "If I have been correctly informed, the house in which these pleasant meetings took place some years since disappeared, having been previously converted into 'The Poets' Gallery' (Macklin exhibited a collection of prints here in 1794), and subsequently into an auction room (Saunders's). On the site stands the western portion of the Banking House of Messrs. Hoare and Co.; and the present Mitre Tavern was formerly 'Joe's,' which, on the Old Mitre being closed, adopted its time-honoured name. In the reign of James I. there was a tavern here bearing the same sign, kept by a Mrs. Sutton."

31 MARCH, 1866.

To this the editor adds: "Johnson's Mitre was No. 39 Fleet Street, and was demolished in 1829 for the enlargement of Hoare's Banking House." Mr. Robert Saunders, the auctioneer, was a man who had risen in life from very humble beginnings to be a person of considerable wealth and position. The Poets' Gallery was nearly opposite to the Gog and Magog clock of Old St. Dunstan's Church. Both the clock and the auctioneer will go down to posterity in James Caulfield's satire: "Chalcographomania, or the Portrait-Collector and Printsellers' Chronicle," published in 1814, in the two lines:

Whose thick head leaves far in the lurch
His neighbours of St. Dunstan's Church,—

a libel, by the way, on a well-informed, self-taught man, who afterwards succeeded, as senior partner, to the law-publishing business of the elder Butterworth, of Fleet Street.

THE Bombay Elphinstone College for native students raised amongst its members, about a year ago, a Shakespeare Society. On the 20th of February the members performed *Twelfth Night*, at which the Governor and the leading personages of Bombay fashionable society were present, the female characters being represented by youths belonging to the College. The performance is said to have been highly creditable, and to have given great satisfaction.

DR. HAUG, who went to India in 1859, and since then has resided at Poona as superintendent of Sanskrit studies in the College there, is about to return to Europe. The Brahmans have presented him with a shawl, the highest mark of honour they can bestow on a Pundit, in recognition of his valuable services in the cause of Oriental literature. The *Times of India* says this honour is greatly enhanced by the fact that Dr. Haug is the first European upon whom it has been bestowed.

ON Saturday morning, her Majesty Marie Amelie, the widow of King Louis Philippe, who since the year 1848 has resided at Claremont as the Countess of Neuilly, died there in her 84th year, which, had she lived, would have been completed on the 26th of April. By the death of King Leopold, Claremont again passed to the Crown, but the nation at once placed it at the disposal of the Royal lady for the remainder of her life; and though at so ripe an age the mournful event can take no one by surprise, many, who have watched the quiet and unostentatious life she there led in the midst of her family, will not fail to express their sympathy for the sudden bereavement that has fallen upon the latter. The Orleans family needed not the glitter of a mock Court. Its members at once conformed to the usages of good society in the land of their adoption, and gained the respect of all who have the honour of their acquaintance.

M. PETAVEL, pastor of the Swiss Church, London, with whom originated the idea of making a new and rigorously exact translation into French of the Scriptures, attended last week the first meeting of the society which has been formed to carry out the design. The meeting was held in the great hall of the Sorbonne in Paris, under the presidency of M. Amedée Thierry, Senator and Member of the French Institute, assisted by M. de Norlieu, parish priest of St. Louis d'Antin; M. Valette, pasteur of the Confession of Augsburg; M. Cremieux, a learned Jew, and member of the Provisional Government of 1848; M. Astruc, Chief Rabbi in France; M. Paulin Paris, of the Institute; and M. Levi Bing, the Jewish banker. There was a very full attendance, and on the platform, Jews, Roman Catholics, and Protestants mingled together in perfect harmony. The committee charged with the superintendence of the translation consists of M. de Norlieu, M. Valette, M. Paulin Paris, and M. Astruc, with M. Petavel as secretary.

WHEN was the term *whisker* first applied to the hair on the side of the cheeks? In Bailey's Dictionary (23rd Edition, 1773), we find "a *whisker*, a tuft of hair on the upper lip of a man;" "mustaches, that part of the beard growing upon the upper lip, *whiskers*." Similar definitions are given in all the other dictionaries, Johnson's included, and even in Worcester's as late as 1828. When the beard was an entire appendage, no name was wanted for the parts at the side of the cheeks, but when it was cut in two, and the true whiskers disappeared as well, their name must have been transferred to the mutton-chop parts of the beard left on the cheeks.

THE Bishop of Natal, although excommunicated, continues to do duty in the Cathedral of Pietermaritzburg, where, according to the news brought by the last Cape mail, he recently baptized a child. The Dean, however, refused to

register the birth, and the Supreme Court has quietly rebuked that pugnacious functionary by deciding that his register is simply private property—tantamount to declaring it of no public value or authority at all.

MR. GRANTLEY BERKELEY is preparing for press "Anecdotes of the Upper Ten Thousand: Their Legends and their Lives."

THE Bishop of Capetown has forwarded to *John Bull* a copy of his letter to the clergy and laity of his province, on the occasion of the excommunication of Bishop Colenso.

In one weak, washy, everlasting flood,
It coolly spouts, and spouts, and spouts away,

like the poet's celebrated parish pump, in assigning Bishop Gray's reasons for excommunicating his more erudite brother, the Bishop of Natal. Dr. Gray says that Dr. Colenso "has been condemned, not by the South African Synod only, but by the whole English episcopate." If this were so, as dutiful children of the Church, the press of this country, no less than that of the colony, would doubtless bow to so great an authority, instead of inclining, as it does, in its most influential members, towards the opposite direction. Does Bishop Gray really believe that, in the nineteenth century, such sophisms as he puts forth, particularly in the seventh reason he assigns for the excommunication of Bishop Colenso, will find an echo in the breast of any, excepting the babes and sucklings of Exeter Hall? What if the Bishop of Natal is following but the early traditions of the Church, and Dr. Gray has forgotten his Greek so thoroughly as not to know what is the literal rendering of the words ἀπὸ τοῦ πονηροῦ, in Matthew vi. 13, where the article can, apparently, only refer to the person and not the thing? Is not his perversion of that text (if it is to be rendered literally) in his daily prayers as great a sin as any doubt that Bishop Colenso may have cast upon some obscure passage in the Pentateuch, seeing whose words those are, and which should pre-eminently lay claim to plenary inspiration? Yet from the earliest times the consentient authority of the Western Church has taught us to pray for deliverance from evil, and not from the Evil One. Shall the freedom thus allowed to the early fathers, and sanctioned by the Councils of the Church, be denied to their successors, because Exeter Hall claims just now a majority in the episcopate? Bishop Gray has done good service to the cause of truth by the publication of his "Seven Reasons for Excommunicating the Bishop of Natal," and never has Job's desire about his enemy turning author met with a more appropriate parallel.

THE library of the late Rev. W. A. Soames will be sold by auction by Messrs. Foster, of Pall Mall, on the 11th of April.

MR. EDWARD PEACOCK, F.S.A., of Bottesford Manor, is preparing for the press a Catalogue of the High Sheriffs of Lincolnshire, with genealogical and heraldic notes.

MR. CHARLES HENRY COOPER, Town Clerk of Cambridge, and a Fellow of the Antiquarian Society, died at Cambridge on the 21st instant, having just completed his fifty-eighth year on the previous day. His well-known form bending over its folios will long be remembered by the frequenters of the University Library. That library to him had many attractions, and as the chief local antiquary of the town, and historian of the University, he was there as much at home as in his own dwelling. His "Annals of the University of Cambridge," intended, when complete, to form five volumes, is still unfinished. The work is publishing in parts, of which the last issued forms part of the fifth volume. Mr. Cooper was the editor of "Memorials of Cambridge," now in course of publication, which was originally commenced by Mr. T. Wright and the Rev. H. L. Jones, and of which two volumes have been completed. The most important work, however, which bears his name is the "Athenæ Cantabrigienses," biographies of eminent Cambridge scholars, still in progress, edited in conjunction with his son, Mr. Thompson Cooper, F.S.A., of which the first volume appeared in 1858 and a second in 1861, the two embracing the period between 1500 and 1600. Of these works, to quote the expressed opinion of Mr. J. E. B. Mayor, the librarian to the University, "it needs no prophet to foretell that 200 years hence they will be more often cited than any Cambridge books of our time." But great as were Mr. Cooper's literary merits, all who recollect his conduct of the celebrated Cambridge University and Town Award Act before the late Sir John Pattison (on reference) will give him equal credit for the highest legal and

scholastic lore. Mr. Cooper had for seventeen years occupied the position of Town Clerk of Cambridge, and his merits were acknowledged by the attendance of the Mayor and Corporation in state, with the civic insignia, crape-covered, at the funeral, which took place on Monday. A touching testimonial was rendered to his memory, by the filing in to the funeral procession at the gates of the cemetery of the members of the "Philo-Union," the chief literary society of the town, of which Mr. Cooper was one of the original promoters. The service was conducted by the Rev. A. R. Ward, Vicar of St. Clement's, and the Rev. J. E. B. Mayor, librarian to the University.

By the demise of Ferdinand, Landgrave of Hesse-Homburg, on Saturday, at the age of eighty-three, the principality descends to the Hesse-Darmstadt branch of the family, and so, next in succession, to Prince Louis, the husband of the Princess Alice. Is the gaming-table there to continue the principal source of revenue to this little State?

MR. WILLIAM JERDAN, formerly Editor of the *Literary Gazette*, is progressing with the volume we announced some time ago, under the title of "Men I have Known," a book which will contain much pleasant literary gossip, and include personal sketches and anecdotes of Moore, Campbell, Barham, Canning, and others.

PROFESSOR MORLEY is about to give us the "Journal of a Playgoer," containing his experiences as a dramatic critic.

MESSRS. J. C. AND J. FIELD, the well-known candle manufacturers, are bringing the principle of their self-fitting chamber candle to bear upon their Stearine Wax Candles, so that ere long the public will be supplied with candles of every description that will fit any candlestick without the aid of paper or resorting to scraping. Stearine wax for candles is quite equal to the best wax.

Temple Bar for April contains another paper entitled "A Real Casual on Refugees," with introduction and notes by J. C. Parkinson. We have little doubt but what the publisher will find it necessary to issue a second edition of this number as of the last.

THE Cotteswold Field Club has issued its programme for 1866. President, Sir W. V. Guise, Bart., Elmore Court, Gloucestershire; Hon. Secretary, Dr. Payne, Stroud. Wednesday, May 16, Haresfield, near Gloucester; June 13, May Hill, to meet the Malvern Club; July 18, Bath; August 15, Evesham; September 12, Malvern.

CORRESPONDENCE.

GREEK TESTAMENT.

To the Editor of THE READER.

Sir,—It would have been wiser of your correspondent to have made greater researches, or at least to have referred to another edition of the Vatican MS., before he questioned the accuracy of the reading of his copy where "ἐμὴν" stands before "τοῖς ἀνθρώποις" in Matt. xii. 31. I have referred to Mai's edition, published at Rome, as also to Williams and Norgate's London reprint, and the same reading is given. Hansell has it in his New Testament (where it is marked as omitted in Stephanus), so has Ph. Buttmann in his; besides Tischendorf mentions in his edition that this reading exists in Codex B. It may be a curious question why such a reading is in the Vatican MS. alone, but that it is there there is no denying.

H. W.

Edinburgh.

Τὸ Λοιπὸν (MATT. XXVI).

To the Editor of THE READER.

Sir,—In the 26th chapter of St. Matthew there is a manifest incongruity between the two passages, "Sleep on now, and take your rest," and "Rise, let us be going." Were the disciples to walk, or were they to sleep, or were they to walk in their sleep? I think the words τὸ λοιπὸν signify, literally "that which remains;" and therefore, with reference to time, not the present, but the future; not the time that is come, but the time that remains to come; not now, but hereafter. The verses should be rendered "Sleep and take your rest by-and-bye, but now rise and let us be going." I do not recollect any Greek writer using the words τὸ λοιπὸν or λοιπὸν (for there are different readings) in this sense; but the corresponding expression in Latin, *de cætero*, means "hereafter."

AMICUS.

THE READER.

SATURDAY, MARCH 31, 1866.

ABOUT THE STREETS.

[No. III.]

DR. HAWKESWORTH AND SOAME JENYNS.

THE movement of the fashionable world westward has doomed some neighbourhoods to obscurity which were once amongst the gayest and most brilliant quarters of the town, and which still possess strong interest for literary and historical students. Bloomsbury is prominent amongst the regions that have been thus left behind. A hundred years ago it housed many famous people, and there are names connected with its local records which occupy conspicuous places in our public history. The square was founded, or begun, by that Earl of Southampton who enjoyed the double lustre of being the son of Shakespeare's Southampton and the father of Lady Rachel Russell. His own house filled up the whole of the north side, and what with its "cedar chapel" and spacious garden, it was one of the pleasantest residences of its period in London. Colley Cibber, who wrote a book that will, probably, never be out of print, tells us that he was born in Southampton Street, opposite Southampton House, and he is assuredly entitled to a niche amongst the worthies of Bloomsbury. The other sides of the square are starred over with celebrities of almost every order. Akenside lived here; and here Disraeli produced his "Curiosities of Literature." Dr. Grammont's Chesterfield, Baxter the Nonconformist, and the great Lord Mansfield, had houses in the square. Lord Mansfield lived here in the time of the Gordon riots, and he and Lady Mansfield escaped in disguise by a back door, just as the flames burst out in front, where the furious mob had collected.

Great Ormond Street, the main artery of Bloomsbury, was described a hundred and fifty years ago as consisting of fine new buildings. It was one of the noblest streets in London. In Addison's day, the principal inhabitants of the leading streets formed themselves into what were called Street Clubs, and the Ormond Street Club was one of the choicest and most exclusive. This street was the scene of a memorable incident in the last century, when the Great Seal of England was stolen from the house of Lord Chancellor Thurlow, who lived at No. 45. The thieves scaled the garden wall, got in without difficulty through the kitchen window, and from thence proceeded to the study, where they found what they wanted, and made off with it as secretly as they had entered. They were afterwards taken, but the Seal had disappeared in the melting-pot.

Towards the end of the last century, Dr. Hawkesworth, the author of "The Adventurer," lived in Great Ormond Street. Dr. Hawkesworth is not much read now, and as nearly all the English Essayists are little more to the existing generation of readers than shadows coming down from our old literature, even his name may be new to most people who open this page. But, in his day, Hawkesworth

enjoyed a reputation that invested his productions with weight and authority. How he made his reputation is one of the marvels of book conjuring. He is said to have been bred up to the business of a watchmaker, or some similar calling. His education appears to have been of the most limited character; he was wholly destitute of scholarship, and had no literature whatever. His writings may be usefully referred to as remarkable examples of what can be done, without a grain of original genius, and very little acquired knowledge, by the mere force of imitation. He studied the style of Dr. Johnson, mastered its salient peculiarities, and came out as a moralist to rival his model. He deceived even Johnson himself, who was not reluctant to think highly of a writer whose sententious wisdom and elaborate diction bore so close a resemblance to his own. At first Johnson lived much in company with Hawkesworth, who began his literary career with humility, and, no doubt, offered the most acceptable homage to Johnson's position; and the great man liked his pupil. But success spoiled Hawkesworth, and Johnson gave him up. "The Adventurer" took the town, and Archbishop Herring evinced his admiration of its merits by inconsiderately conferring upon its author the degree of Doctor of Civil Law. This distinction ruined Hawkesworth. His vanity and emptiness were not proof against such dazzling prosperity, and, carried away by vainglory, he set up airs of fashionable affectation, and became a coxcomb in his dress. Reynolds and others speak of him as an insincere man, and a mere pretender to literature. What opportunities he had he either abused, or was too ignorant to turn to account. The Bishop of Salisbury declared that he could not make him understand the difference between Lord Oxford and Lord Orford, when he was preparing some volumes of Swift's letters for the press. On another occasion, Lord Sandwich, to whom he was introduced by Garrick, thinking to serve him, engaged him to revise and publish "Cook's Voyages." But Hawkesworth, bestowing hardly any editorial pains upon the MS., discharged his literary trusteeship by selling the work to a publisher for 6,000*l*. This transaction had a tragical close, if the story that is told about it, and which is reported by some of his contemporaries, may be credited. In the preface to "Cook's Voyages," Hawkesworth expressed himself so loosely upon certain doctrines as to justify the inference that he did not believe in a Providence. For a man who had set up as an expounder of morality founded on Christian ethics, this betrayal of infidel opinions was fatal. He was immediately assailed from several quarters in the public journals; and, like a house of cards, which goes down at the first breath, he and his reputation went to pieces at once. The attacks that were made upon him threw him into a nervous fever, and, in a paroxysm of despondency, he is said to have terminated his life with a dose of opium.

The same street in which Hawkesworth lived in his zenith gave birth to another celebrity of the same period, as little known, probably, to the public of the present day—Soame Jenyns, poet, pamphleteer, member of Parliament, and, as Moore has it, "a lord of trade and the plantations." He carefully informs us

himself that he was born in Great Ormond Street in 1703-4, exactly at twelve o'clock at night; but, although he is precise about the hour, he is ignorant of the day, and being therefore at liberty to fix his own birthday, he chooses the first day of the year. In this trivial circumstance we have the true flavour of his genius, which always caught the whimsical side of things, and never missed a joke, although it does not appear that his jokes were particularly brilliant. None of them have come down to us, so that we are not in a very favourable position for judging of them critically. But we hear on all sides that he was one of the pleasantest fellows alive, in an age that abounded in clever and pleasant people; that if he was not a wit, he was a constitutional humorist, who never opened his lips without saying something funny; that he was a capital story-teller, and had the great virtue of making his stories short and epigrammatic; that he was a good listener, as well as a lively talker; did not require to be king of the company in order to keep the company in roars of laughter; and not only never interrupted other people, but could bear to be interrupted himself with the utmost complacency. Such a Yorick as this does not appear often upon earth; and it is no great wonder that his associates, who had the benefit of his sunshine, should have made a kind and goodnatured report of him to posterity. Soame Jenyns, however, had his weak points and imperfections, like other people. His reputation for mockery and drollery of every kind became at last so firmly established, that nobody could be brought to believe that he was ever in earnest about anything. When he got up to speak in Parliament the House broke out into a broad grin, expecting something very comical; and when he published a book on "The Internal Evidences of Christianity," which he began life by disbelieving, his most intimate friends were at a loss to know whether it was intended to be serious or ironical. Yet, like many distinguished persons who have mistaken their vocation in life, he chiefly plumed himself, notwithstanding that scepticism which is inseparable from habitual ridicule, upon the graver productions of a pen that could flicker with facility from folly and flirtations to the immortality of the soul. He did not know where his strength lay (which was weak enough at its best), and he looked for fame to such pieces as his "Free Inquiry into the Nature and Origin of Evil"—an essay that had the honour of being cut into shreds by Dr. Johnson—his pamphlet on "The Price of Provisions," and his book on Christianity, which had a considerable sale while the discussion it provoked continued to rage, but which never was heard of after the discussion was over. The verdict of Jenyns' critics generally is that his verse is of no great mark, but that his prose is pure and, to use Chalmers' phrase, "elegant." The value of this opinion is to be found in the fact that his prose is dead, and his verse is, at least, preserved in the large collections. His verse may be of no great mark—a judgment not likely to be called in question—but his prose is of no mark at all. If we are to have Soame Jenyns, let us have the airier and more natural part of him. When he is taking undue liberties with Chloe in verse of attenuated gaiety, or wishing himself a nosegay in the bosom of Pan

charilla, or comparing himself to a watch hung over a lady's bed-head, he is in his real element, as he lived, frivolity and sentiment mixed, with no more solid light within than may be discovered in fireflies or glow-worms. As for the rest, not to speak profanely, the world will not lose much by leaving them in the oblivion to which they were consigned in the lifetime of the author.

Soame Jenyns was the son of a baronet of ancient family, and entered life with good prospects. He married a lady who brought him a handsome fortune, and eloped from him a few years afterwards. He subsequently went into Parliament, and supported Ministers, whoever they were, throughout all changes of Administration, with a fidelity that found its reward in a seat at the Board of Trade and Plantations, which he held till the Board was abolished. Gibbon, the historian, was one of his colleagues, and Cumberland, the dramatist, held the office of Secretary.

He never made any figure in the House of Commons. He attempted to speak twice, but his failure was so signal that he thenceforth wisely limited his Parliamentary services to a silent vote. There were many causes for his failure. The House did not expect a serious speech from him, and words did not come fast enough to enable him to show that he was in earnest. His delivery was grotesque, either in reality, or it was felt to be so by an irresistible association of ideas; and his voice was discordant. But his whole appearance was calculated to make a sensation in a public assembly, as it did wherever he went in private life. He was one of the ugliest men of his day. His eyes are described by his friend Cumberland as protruding like the eyes of a lobster; he had a large wen on the back of his neck, which was left exposed by a scanty wig that did not cover the half of his head, and another wen under his eye; and the aspect of his face was rendered still more startling, if we may not say hideous, by broken teeth, which gave him an inarticulate way of speaking, and may, perhaps, have imparted that peculiarity to his laugh which Malone tells us was scarcely human. Jenyns was apparently unconscious of personal defects which the charms of his conversation made everybody forget; and so little did he think of his own want of beauty, that when Gibbon published his History he expressed his surprise to Cumberland that so ugly a man would venture to write a book.

With all his sprightliness of manner, he kept to the old costume which the rest of the town had outlived. He wore to the last the figured velvets, with short sleeves, the boots, cuffs, and buckram shirts of a previous age; and tapped his snuffbox with as much art and effect as a lady flirts her fan. That he possessed considerable skill in pointing his conversational jokes is admitted on all hands, and everybody exonerates him from the charge of malice and ill-nature. His wit never inflicted personal wounds; which is much to say of a man who dealt so largely in irony and ridicule. There is no trace of an enemy in his career. The only person against whom he has left any record of anger was Dr. Johnson. But there was some cause for it, and the ill-will did not sink very deep. Dr. Johnson condemned his book

on Christianity; and Soame Jenyns satisfied his revenge by writing a bad epigram, in which he called his critic a brute.

FEMALE DIPLOMATISTS.*

IF marriages are, as is currently believed, made in Heaven, the immediate instrumentality by which they are brought about is, in the majority of cases, altogether human. With a large section of the female community matrimonial scheming seems to be the main object of existence. These gentle diplomatists claim for themselves a special knowledge of what will tend to the weal or woe of their *protégés*. They are, as it were, conjugal guide-posts, indicating the right path to be followed, and planning to their utmost methods by which their advice shall not be neglected. But they do far more than this: they have a marvellous facility for discovering the past, present, and future of any young persons in whom they themselves or others may be interested. From what source they procure all this information may be a mystery, but the fact still remains that they do; and if in some cases it is erroneous, it is seldom without its desired effect. As a rule, the class to which we allude is confined to maiden ladies of a "certain" age or to widows, who from their own experience might reasonably be believed to possess peculiar qualifications for their self-imposed task. The field thus selected for their labours opens peculiarly tempting prospects for feminine ambition and feminine talents. In the first place, there is a delightful sense of importance in framing for two young persons a lifetime of happiness or misery. It is quite natural to take pleasure in the work of one's own hands; and what can be more satisfactory than to behold in a wedded pair constant evidence of one's own creative powers? Besides, if the marriage which has been achieved results in supreme felicity, how great will be the gratitude bestowed upon its architect! While, on the other hand, if the effect is inharmonious and jarring, there will still remain the consolation that the labour, if unsuccessful, was at least well meant. Probably, there could be no more exquisitely keen satisfaction than that which the accomplished contriver of matrimonial schemes experiences, when, the period of her plotting and planning all past, she witnesses the devoted couple kneel down before the altar, and hears the ecclesiastical benediction, which, while it is to them significant of perpetual union, must be at least to her who has been the primary cause of its utterance a proclamation of triumph and success. Skill in female diplomacy can only be ensured by practice. Of course, a pre-existent genius is necessary as well. It would be as absurd to talk of a rough country girl, without natural taste for music, ever displaying by an infinite series of performances the delicacy of touch as a pianiste which is seen in Arabella Goddard or Thalberg, as it would be to suppose that an ordinary simple nature can ever produce a consummate match-maker. "*Ars celare artem*," and the female aspirant for diplomatic honours must be careful to conceal her object, at any rate, from those, on whom she determines to display her energy and tact.

* "Miss Crosby's Match-making." A Novel. Edited by Maine O'Hara. (London: S. O. Beeton.)

The power which she exercises over them must be of an entirely invisible kind; there must be no apparent exertion. All that she effects must seem to be purely the result of nature and of chance. The singular opportunities which the young gentleman enjoys of making himself agreeable to the young lady must be altogether fortuitous. Their various meetings in deserted drawing-rooms, in the cool recesses of conservatories, in unfrequented corners of croquet-grounds, must bear no evidence of having in any way been fore-ordained. At last, when the all-important moment has arrived, and by masterly delicate manipulation the ardent lover has been brought to declare his passion, no one will betray greater surprise at the intelligence of the consummation so devoutly wished for, than its fair contriver herself: "Young people will be young people after all! Heaven bless them both!"

But it is not to be supposed that such a career as that which is here contemplated can ever be successfully pursued without the aid of indefatigable energy. No dangers must fright and no labours must tire. Often the flagging spirit may be tempted to despair; but it must still endure even to the end. Victory may be nearest at the very hour when the prospect appears the darkest and most dispiriting. Nor will mental exertion be alone needed; physical alacrity is equally indispensable. Elderly ladies, we are told, feel "a chivalrous spirit, akin to that of knight-errantry, rise up within them. . . . They contemn, as it were, female attire, and become armed warriors—plumed helm, hauberk, and cuirass;" and the consequence is, they are able to "fly off as alertly as nymphs of eighteen summers from dinner-tables and easy chairs." The result of all this effort is formidable enough. "Lawyers, forsooth!" is the impatient exclamation of the complacent manœuvrer, "there is not a chapter in all those heavy volumes enabling their students to meet a petticoated diplomatist, when she sharpens her needle to the encounter." All this, however, is but a small part of what must be done. "Nothing is unfair in love and war;" and this saying is, under certain circumstances, capable of a very liberal interpretation. There are moments at which sheer agility can effect but little; and then it is that stratagems and wiles must be called into play. When matrimony is contemplated, a considerable amount of a questionable kind of "scheming" seems to be allowable. It is true that after a conversation held with her own conscience, "Miss Crosby" comes to the conclusion that "it is not permissible to do that which is wrong that good may result;" but then the boundary line between virtue and vice is sometimes very indistinct, and the exigencies of the occasion must decide. It is quite possible, it would appear, to be "most innocent, most plain-spoken, most honourable, most fastidious, most scrupulous," and yet to have a propensity for peeping through key-holes, and overhearing conversations behind the friendly veil of curtains. Indeed, an aptitude for doing this in the right manner and at the fitting period is no insignificant element in the success of the female diplomatist. It is only bad workmen who quarrel with their tools; and persons who would object to resort to such means as those which we have described are nothing better than blunderers,

and are radically unsuited for the profession which they have chosen to adopt. Fortune favours the brave; and if eavesdroppers only combine a reasonable amount of caution with their daring, they may defy detection. And then, after all, it is the motive which entirely determines the moral character of an action. "To do evil" is rather a harsh way of putting it; let us rather say that a highly virtuous and generous end will justify means not altogether unexceptionable. "Abstract researches," it is true, "are apt to unsettle the best-balanced minds." "Miss Crosby" would, very properly, "despise herself" were she to "scheme on her own account;" but for her fair *protégée* she can do so "without compunction." Even "Providence himself deigns to forward her plans by circumstances that were none of her direct arrangement." What more convincing proof of the righteousness of her mission could the historian adduce than this?

Joyful in the consciousness that she is promoting the temporal and, perhaps, spiritual interests of at least two human beings, visited with such peculiar signs of more than human grace, what nobler sphere of action could be desired than that of the female diplomatist? Her course will naturally have its alternating moments of exaltation and despair. But, after all, its variable character rather adds to its attractiveness. Life without excitement is intolerable; and what occupation could be richer in excitement than hers. Young gentlemen and ladies may be found everywhere. All that remains to be done is to decide which are the particular pairs that shall be taken in hand. The skilled campaigner will at once know how the remainder of the business is to be carried out. Sometimes it will happen that of those who are submitting to her operations one may be a near relative to the diplomatist—possibly even a son or a daughter. In such cases the scheme will be pursued with the greater zeal. But these are adventitious incentives, which are quite unnecessary to the weaver of matrimonial schemes, who finds in her machinations themselves, and the conscious glow of triumph which they impart, amply sufficient reward. In the same way, though there are some circumstances which offer peculiarly favourable opportunities for the advancement of her plans, she will make herself, as far as possible, independent both of place and time. A watering-place or a country house, with terraces and gardens, is, doubtless, more congenial to the growth of love than a wretched little country town. But the diplomatist who is mistress of her profession will assert her supremacy over all such difficulties; indeed, she will rather glory in overcoming them. "The keen and skilful observer of human nature under certain phases" simply regards juvenile affections as so much rough material, to be moulded to any form she may choose. She would claim to herself the gifts both of Venus and Minerva; and while she would inspire passion, never forgets to add an admixture of prudence to love. It is dangerous to allow young people to decide for themselves; what can they know of the world? Altogether, the duties of a joiner of youthful hearts are very pleasurable. Without them, how many are there who, instead of the energetic career which they at present enjoy,

would find life a dull and purposeless void? Political diplomacy can hardly offer the tempting prospects which the matrimonial diplomatist discerns; nor are its triumphs so exquisitely enjoyable. The sense of satisfaction which attends the consciousness of having been the cause of the proclamation of a treaty is quite inferior to that which can recognize in the reading of the Marriage Service a pæan in honour of successful manœuvres in private life; while, judging from the disclosures which "Miss Crosby" has been frank enough to make, no ambassador will have occasion half so frequently "to chuckle over expertness as a diplomatist" as a maiden lady who has learnt lessons of experience and wisdom which fifty or sixty years alone can teach, not to mention the fact that he will never do so with such an exquisite zest.

PUBLICATIONS OF THE WEEK.

[Our list has not been furnished us this week.—Ed.]

SCIENCE.

GAMGEE'S CATTLE PLAGUE.

The Cattle Plague; with Official Reports of the International Veterinary Congresses held in Hamburg 1863, and in Vienna 1865. By John Gamgee, Principal of the Albert Veterinary College. (Hardwicke.)

IF the cholera is coming to us, the cattle plague is at all events leaving. Whether the empty stomachs of those who went through Tuesday week's "humiliation" will assist its departure is at least questionable. Had the day selected by the Church authorities been just six weeks earlier, we should have never heard the end of its good effects. But unhappily for enthusiastic mortifiers of the flesh, the cattle plague has been steadily dying out for the last month or so. As has been shown by the able researches of Dr. Farr, the epidemic, like others of its class, had a definite period of activity, and the poison which originated it, expended its zymotic force in its transmission from animal to animal. We may, therefore, hope soon to hear the last of the rinderpest; for from the calculations of the Registrar-General—and his theoretical figures have a wonderful relation to the actual ones—the series of weekly attacks will diminish steadily from the present date to the 28th of July next. To-day the mathematical calculations of Dr. Farr put the figures down at 6,980, whilst for the last week in July the number becomes reduced to 81. It will, of course, be observed that there is a difference between the hypothetical and actual figures, but when it is remembered how irregularly the so-called actual attacks are reported, this discrepancy loses much of its importance.

But even when it has left us, the cattle plague will still be a subject of the highest interest to those who desire to investigate the nature of great epidemics. The facts and figures and phenomena brought to light during its terrible progress, will no doubt form the theme of many an essay and many a discussion. Statistics and general information will be sought for these purposes, and a work like that before us will render valuable aid to the student. We do not mean that it is a treatise which can be taken up and read through satisfactorily. Far from it. It is a huge veterinary blue-book extending over nearly 1,000 pages, and containing almost everything which has been said and written upon the cattle plague since first it made its appearance. Professor Gamgee is not to be complimented upon his labours in proportion to the vastness of his volume. His part of the book is included in about 200 pages, the remaining 700 being filled up with reports of discussions, Orders in Council, statements of Commission, &c., &c., *ad nauseam*. This is

perhaps to be regretted, as though it renders the work useful for the purposes of reference, and gives it a commanding appearance upon the shelves of one's library, it deprives it of all interest to the general reader. If the Professor had not made his book so big, he would have made it better. If he had taken the trouble to sift and collate the evidence in his possession, and had laid the results tersely before the public, he would have done far more to enlighten us. We fear, though, that the ambition to produce a large volume influenced our author, and operated in the compilation of the dreadfully diffuse essay which lies upon our table.

Our readers will remember that when the cattle plague first appeared, Professor Gamgee embroiled himself in some unpleasant controversies as to the best means of preventing the progress of the disease. At that time he said the rinderpest was incurable, and the pole-axe was the only means of preventing its extension over the country. In the present work he harps on the same string; but inasmuch as the experience of the past six months tends to bear out his original assertion, we must admit that his arguments are less answerable than they were. But, after all, we ask ourselves in how far is Professor Gamgee right, and to what extent does he deserve credit for his views? These are questions of considerable importance, and it seems to us that the answers which may be legitimately given to them leaves little merit to our author. When Mr. Gamgee contends that the cattle plague is incurable, he affirms more than he is justified in asserting. He contends that a disease cannot be cured, because a therapeutic remedy has not yet been discovered. This is very poor logic, and affords a feeble argument for the cultivation of veterinary science. Why, in the name of all that is philosophic, we ask Mr. Gamgee, does he discourage research by lending his name to a dictum that at once crushes inquiry? What is the difference between veterinary and ordinary physic, which supports his theory that because a remedy is not discovered within a definite period of time, the disease for which it is sought can never be cured? We confess we are astonished to meet with one who stands so high in his own profession giving utterance to so mischievous and unfounded a doctrine. As well might it have been alleged before the discovery of "bark" that ague was incurable, or ere the researches of Brown-Séquard were given to the world that epilepsy was a malady which only terminated in the death of the patient. For these reasons, we consider that Mr. Gamgee is only right in so far as he expresses a fact patent to everyone, that our attempted therapeutic means have been unsuccessful. But surely we did not require a book of over 900 pages to tell us this? There is only one principle upon which we can justify the publication of the volume before us. It is a grand illustration of the opinion that it is only by learning a great deal that we may see how little we can know.

The portions of the book devoted to the description of the symptoms of the rinderpest and of the *post-mortem* appearance of the tissues of the animal are most creditable to the author. They embrace a careful history of the progress of the affection from the time it seizes an animal till the moment of death, and a useful account of the character of the blood and the secretions. Not the least interesting feature in the writer's remarks on the methods of diagnosis, is the record of his observations upon the increase of temperature of the blood which occurs in the earliest stages of the plague. Mr. Gamgee points out that an early examination with the thermometer in cases of rinderpest gives evidence of considerable elevation of temperature; thus whilst the normal heat is about 100° or 101°, in cases of rinderpest it rises to 106° and even to 107·8°. The chapter on the examination of the blood is neither as comprehensive nor as accurate as we should wish it to be. The author states that he has "not observed the serrated condition

of the corpuscles which has been noticed by Dr. Smart," and at the same time he refers to a wood-cut in which these bodies are represented as distinctly serrated as it is possible to imagine. The question of the relation between cattle plague and small-pox is discussed by Mr. Gamgee with much fairness and impartiality, the papers of Dr. Murchison and others being reproduced in *extenso*. Indeed all through the volume the author deals with the opinions of his brethren in a spirit of candour and good feeling which deserves the highest praise. Altogether we may say Mr. Gamgee has produced an important treatise, and though we think he has ridden his hobby a little too violently, and has not sufficiently compressed the information at his disposal, we are sure that he has laboured industriously and conscientiously in the cause he has taken up.

MEDICAL JURISPRUDENCE.

The Principles and Practice of Medical Jurisprudence. By Alfred Swaine Taylor, M.D., F.R.S., Fellow of the Royal College of Physicians, and Professor of Medical Jurisprudence and Chemistry in Guy's Hospital. (Churchill.)

THE long experience of Professor Taylor in medico-legal subjects, together with his high reputation, give an unusual importance to this, his latest work. We are glad to find that it is in all respects worthy of him. It is by far the most valuable book in the English language on the subjects upon which it treats—subjects whose momentous interest can scarcely be overrated—and it is indeed hard to say whether it will be most prized by members of the medical or of the legal profession. For the laity it will possess a curious and almost fascinating interest; and although the subjects of some of its chapters render it a decidedly unfit book to be left on a drawing-room table, many men will find pleasure in its perusal. There is, indeed, one class of men, and even of women, who are likely to derive direct profit from it—we mean the novel-writers. The germs of a modern sensation-novel are to be found in nearly every page, and nearly every one of the grim histories of crime narrated in it would furnish, with suitable dilution and resetting, the requisite three volumes. It may, indeed, be said to reduce the sensation-novel writer's labours to a mere art.

An introductory chapter exhibits, in a very clear form, the chief legal duties of the medical practitioner. The coroner's inquest, with its concomitant *post-mortem* and analysis, the trial at assizes, from the subpoena which summons him, to the cross-examination which often nearly maddens him—these, and the other occasions when the law demands his time and skill, are described in close detail. The injunctions given may, for the most part, be divided into, what to observe, and how to describe it. One of the most valuable of them relates to the employment of simple language in describing phenomena. It is a caution which all medical witnesses would do well to remember, for they are very apt to bewilder the minds of the unfortunate jury by the torrent of learned terms which they pour out. Professor Taylor relates an amusing instance of this:—

On a trial for an assault, which took place at the assizes, some years since, a medical witness in giving his evidence, informed the court that on examining the prosecutor, he found him suffering from a severe contusion of the integuments under the left orbit, with great extravasation of blood, and ecchymosis in the surrounding cellular tissue, which was in a tumefied state. There was, also, considerable abrasion of the cuticle. *Judge*: You mean, I suppose, that the man had a bad black eye? *Witness*: Yes. *Judge*: Then why not say so at once?

Dr. Taylor himself is a pre-eminently good witness, noted for saying no more and no less than is required of him, and for saying what he does say in a clear and simple manner. His hints will be thankfully accepted by all who have for the first time to undergo the dreaded ordeal of an examination by counsel. In

proof of the necessity of careful examination in every doubtful case, Professor Taylor relates the following story of Sir Astley Cooper:—

He was called to see a man who, while sitting in his chair in a private room, had been mortally wounded by a pistol shot from the hand of an unseen person. Sir Astley having done what was necessary respecting the wound, compared closely the direction from which the pistol was fired with the position of the wounded man, and he came to the conclusion that the pistol must have been fired by a left-handed man. The only left-handed man known to be on the premises at the time was an intimate friend of the deceased, against whom there was no suspicion; but this observation led to his arrest and trial, and he was subsequently convicted of this act of murder.

Our author is somewhat severe upon that much-belauded institution, the coroner's inquest, and we cannot but feel a little startled at what he tells us of them. He says:—

The conclusion to which experience points in reference to these inquiries is, that the system affords no certainty for the detection of crime; that it affords no protection to those who are wrongly charged with crime; and lastly, that in some cases it screens a criminal by a verdict based upon an imperfect inquiry in which the important medical facts are either not understood, or are misinterpreted by the jury.

We cannot afford the space for a detailed examination of the subject matter of the volume. It presents a wonderful proof of the mass of circumstantial evidence which may often be gleaned by careful reasoning on carefully-observed facts. We meet with allusions to nearly all the celebrated murders of modern times, coupled very often with acute criticisms upon the medical testimony adduced at the trials. Rush and Palmer, Greenacre, Tawell, McLachlan, Smethurst, Madeline Smith, and Courvoisier, with hundreds of others, find a place in the pages. The Road Murder and the Waterloo-bridge Murder are discussed in detail, and in the latter case a restored drawing of the skeleton is given. At every turn the unprofessional reader is astonished at the minute points which may be made to yield evidence. The handful of muddy weeds which the struggling wretch clutches in his agony stands up in strong testimony against his destroyer. Blood-stains, too minute to be visible to the unassisted eye, become, under the microscope, as clear as the "damned spot" which haunted Lady Macbeth's vision. A few hairs, the print of a wet foot, woollen fibres only seen under the microscope, become armed at the trial with "confirmation strong as Holy Writ," and point to the murderer.

There are many other subjects besides those connected with crime, which fall to the province of the medical jurist. Professor Taylor devotes one section to the question of premature interment which haunts so many minds, and which has been so singularly revived within the last few weeks in the French Corps Legislatif. The conclusion here reached is that it is much less common than has been pretended. Diseased meat, as one of the many forms of poison, occupies a section, and enlarged drawings of the *trichina spiralis*, the horrible little parasite of measly pork, are given, which are enough to make one turn Jew. "Spontaneous combustion" is the subject of Chapter 49, and in spite of Mr. Charles Dickens, the decision is, of course, dead against its possibility. This, however, had been demonstrated long ago by Liebig. An interesting account of the dangers of arsenical paper-hangings and ornaments occurs in the chapter on arsenic. We will quote one recorded case, as illustrating the profound chemical knowledge sometimes evinced by cooks:—

In a case which was the subject of a criminal trial, this substance (arsenite of copper) was proved to have caused the death of a gentleman by reason of its having been employed to give a rich green colour to some *blancmange* served at a public dinner; the person who employed it considering that emerald or mineral green was nothing more than an extract of spinach!

A very large proportion of the volume is, of course, devoted to matters utterly unfit for general reading, but its style is so good, and there is so little unnecessary technicality in it, that we feel justified in repeating our belief that it will be read with pleasure by many unscientific readers.

The Danger of Deterioration of Race from the too Rapid Increase of Great Cities. By John Edward Morgan, M.A., M.D. (Longmans.)—This little pamphlet, which is a reprint of a paper read at the Social Science Congress, Sheffield, last year, is destined to give the author's views respecting the origin, state, and health of the vast portion of the industrial poor who are massed in large numbers in our city courts and alleys. We think the title of the work a slight misnomer, as Dr. Morgan does not attempt to prove any actual deterioration of race in the individuals who have been transplanted from the clear, healthy atmosphere of our agricultural counties to some closely pent nucleus of disease in the towns, but rather points out the depression of the physical and vital powers which are produced by this migration. The work is of greater interest accordingly to the medical than to the anthropological student. But we must confess that Dr. Morgan has made out a most interesting case, when he proves that of the population of London over twenty, 53 per cent were born without the boundaries of the capital, and that these 864,000 aliens were not derived from the great centres of industry in the provinces, but more especially from the healthiest agricultural counties in England. The most destructive and the most fatal causes of the enervation which is peculiarly associated with residence in the city, and which renders life there a constant season of danger and temptation, are, according to Dr. Morgan, vitiated air, constitutional disorders, and the abuse of alcohol. He ably criticises the worthless returns which are weekly put before our gaping public by the Registrar-General respecting the nature of the climatic changes by which the capital is affected. "The meteorological observations appended to these returns are taken at Greenwich Observatory, under conditions widely differing from those surrounding the population domiciled in St. Giles's. During the prevalence of many winds the air at Greenwich blows as fresh and as pure as though the Observatory were situated in the very centre of the country, far removed from the disturbing influences of smoke and fog." The enormous amount of vice, and extent to which the practice of dram-drinking is carried amongst the denizens of our towns, is carefully pointed out by the author, who also argues that in spite of the crowded state of the cottage of the agricultural labourer, and the deleterious character of the air breathed therein during night, yet the long period of the day they pass outside their dwelling induces a robust condition to which the city mechanic, who goes too often from the confined garret to the miasmatic workroom, cannot attain. The diseases, however, which are prevalent in such localities, *e.g.*, as the Scotch Hebrides are pointed out. He concludes by urging reform in our London crowded alleys, and the adoption of more rigid sanitary laws. Some experience of the dwellings in which the lower waged classes live within the metropolitan boundary, leads us strongly to endorse Dr. Morgan's views. There are localities which are the plague spots of London, which are only known in polite society when a fresh disease breaks out amongst them. Within a hundred yards of some of our Inns of Court (we especially allude to Gray's Inn) there are sinks of infamy and disease worthy of the *Cité* of Paris. The condition of the Baldwins Garden's district, at the south end of Holborn, is simply a disgrace to London, as will be again found out when the next contagious epidemic arrives amongst us. Our own personal knowledge has given evidence of the evils which have arisen when families have left their agricultural home, and have been engulfed in this putrid *nidus* of vice and misery. We can only conclude our notice of Dr. Morgan's excellent pamphlet by repeating the advice which we believe was given to a country aspirant for work in London: "If you can earn bread for yourself and family in your native village, stop there."

The Stars, in Twelve Maps on the Gnomonic Projection. By Richard A. Proctor, B.A. (Longmans.)—Mr. Proctor, who is well known to astronomers by his admirable monograph of Saturn, gives us here a very useful set of star maps. The method of projection employed may be familiarly explained by supposing the meridians,

parallels, and stars of a celestial sphere to be marked in opaque lines and points on a sphere of glass. This sphere is surrounded by a twelve-sided regular figure, and in the centre is a luminous point. The shadows thrown by the lines and points of the transparent globe upon the sides of the dodecahedron, being traced, will furnish a map in gnomonic projection. If the twelve-sided figure be cut open and laid flat, we shall have a representation of the celestial sphere in twelve pentagonal maps. Mr. Proctor combines six of these pentagons, and thus reduces the number of plates to two. In the star maps published by the Society for the Diffusion of Useful Knowledge, some years ago, the celestial sphere was supposed to be projected on the circumscribing cube. They consist of six square maps—two polar and four equatorial. Besides the great distortion at the sides, the constellations of the northern or southern hemispheres are distributed over the northern or southern polar maps, and the upper or lower halves of the four equatorial maps. From this defect Mr. Proctor's maps are entirely free. They include all the stars in the Royal Astronomical Society's catalogue down to the fifth magnitude inclusive, besides others of the fifth magnitude not contained in that catalogue. To give a clearer idea of the grouping of the stars, the author adds two duplicate maps in black and white, in which the stars and Milky Way only are shown, the numbers, figures, meridians, constellation-figures, &c., being omitted. The position of the stars is calculated for the year 1880. For popular use, they are the best star maps which we have seen; the price, moreover, is so moderate as to place them within reach of all.

An Introduction to Plane Astronomy. For the Use of Colleges and Schools. By Philip Thomas Main, M.A. (Cambridge: Deighton.)—Mr. Main is a member of St. John's College, from whence an admirable series of mathematical class-books by Todhunter, Snowball, Parkinson, and others, have been issued. His book may fairly lay claim to rank with those of the writers above mentioned. In its arrangement the author has followed the *Practical and Spherical Astronomy* by his father, the Rev. Robert Main, the Radcliffe Observer. It forms a very good text-book, and the subject is handled in a plain and simple manner, without the introduction of more mathematics than is necessary. At the same time, we do not quite see the necessity for such a work. So far as we are aware, there was no "long-felt want"—an author's usual excuse—to be satisfied in the matter of astronomical text-books.

Geology for General Readers: A Series of Popular Sketches in Geology and Palæontology. By David Page, F.R.S.E., F.G.S., Author of "Text Books of Geology and Physical Geography, &c." (Blackwood & Sons.)—Geology is rapidly becoming the most popular of all the sciences. Its study offers advantages of open-air exercise, mental discipline, and local accessibility such as few others can present. It stands so closely related to other sciences also, that every student may branch off into a specialism with an almost fascinating facility. It impinges upon accepted views of man, nature, and biblical record, in so many ways, and opens out problems of such profound and far-reaching importance, that as yet the arc of its possible extension cannot even be guessed at, much less measured. Correct views as to the fundamental principles of the science cannot, therefore, be too widely disseminated. There is, unfortunately, as much bad geology as there is bad general science to be met with in popular teachings and representations. A man who has picked up a few facts by reading, and supplemented them by a little local examination and experience, may think himself amply qualified to make a sort of peep-show of the science at so much per head, but he is not the man to guide the general public to correct, much less larger views of the science. This, we feel bound to state, Mr. Page has done. A large experience as an author and a scientific student, with a style of composition free, easy, and yet graceful, as distinct from gossip and small-talk on the one hand as from heavy and crabbed scientific severity on the other, make him precisely the writer most competent to popularize geology, if it is to be done at all. Mr. Page feels this himself, and declares that because some have failed "is no reason why I should not try; because it is fashionable in some quarters to sneer at popular sketches is no reason why I should be deterred from expressing my conviction that sketches of this kind are the only means by which the majority of people can acquire any knowledge of

science, while in many instances they form the first steps even to those who subsequently profess to despise them." To a man so well qualified as Mr. Page failure is impossible, but he would be the first to admit that great injury is done to science by mere dabblers, who are usually most anxious to give tongue before the public in the way of popularization. Within the compass of sixteen chapters, Mr. Page has covered a very large field, and this in no flimsy or careless way. The reader meets with the latest conclusions of geologists, with short histories of technical terms, with sketches of mineral, vegetable, and animal classifications, very simply put, and the whole is divided and combined in such a pleasing way as to make his book in many respects superior to any text-book yet published. If we take any branch of geology, and test his book by that alone, our conclusions cannot but be in its favour, and yet we shall be quite prepared to find scientific men estimating it as too mature for popular readers. This is, however, we think, not a defect, but a merit. The chapter on "Man's Place in the Geological Record," is pretty sure to be so considered by some, and yet we would not advise any alteration. The whole question is lightly but cogently put, and will do more to spread correct views on the subject, than any mere hash of little facts. The evidence for the antiquity of man, he says, "is purely geological, and as such ought to be treated like any other problem in science, without bar or hindrance from preconceived opinion. In investigating the Antiquity of Man we are dealing with a question of natural history, and we are bound by the same methods of research as if we were treating of the history of the mammoth or mastodon." This is simple and decisive, and will convince many where another style of argument would fail. We have selected this chapter for especial comment, because henceforth the subject may be regarded as a sort of crucial test with geological books, bringing out spirit, method, and author as clearly as could be wished. If a man hobbles here, it will not avail him much to have walked with open eyes and steady feet elsewhere. We have, therefore, great pleasure in recognizing the true scientific spirit, as far from dogmatism as bitter scorn is from truth, which animates this and other chapters. As a final statement, Mr. Page declares: "Before we can arrive at the absolute antiquity of man, or of his real place in the geological record, we must know more of the Asiatic and African post-tertiaries, and more of the correlation of these to the post-tertiary accumulations of Europe. We must also learn to deal with man as with other fossil genera, and instead of seeking for mere variations in skull and facial angle, we must be prepared to admit variations that amount to true specific distinctions. All animals in the history of the past, if they have existed long enough, break into varieties and species; and it will be a proof of man's comparative recentness, if we can discover no wider difference than mere varieties; but, on the contrary, it will be evidence of his higher antiquity, if geologists can show that any variation, past or existing, is so great as to entitle it to be ranked as a specific distinction. Man may be the sole species of a single genus, but in this particular zoologists have departed from the true Baconian method, and dealt with man as if he did not belong to the same category of vitality with which it is the duty of their science to deal; and not till they have learned to treat him from a natural-history point of view, can we hope to receive from them anything like truly philosophical opinion." The arrangement of the book, as we have said, is simple and concise. The tables given are full and accurate, and there is a good index. It is a book sure to be popular, although in the best and highest and not lowest sense of that misunderstood term. We were, however, surprised to find Mr. Page using such a slang expression as "slumping the whole," when writing of the fauna of the old red sandstone, and can only account for it as an accidental expression in lecturing, which has crept into print without being noticed, some portions of the book having originally had the lecture form.

The Geology and Scenery of the North of Scotland: being Two Lectures given at the Philosophical Institution, Edinburgh. With Notes and an Appendix. By James Nichol, F.R.S.E., F.G.S., Professor of Natural History in the University of Aberdeen. (Edinburgh: Oliver and Boyd.)—These lectures are written in a manly, vigorous, and vivid style. A few sentences transport even a dull Southern to some of the wildest and most romantic spots in Scotland, and he gleans somewhat of the

mighty but gradual forces which have left their visible impress on rock and hill, glen and corrie. But, perhaps, the lectures owe their point to a little dispute between Professor Nichol and Sir R. I. Murchison, in reference to the relative position of quartzite. The dispute is an old-standing one, and Professor Nichol has had his say for good, and those who have themselves examined the districts must judge between them; but, taking the evidence given in these lectures, we have no hesitation in stating that we believe the Professor is right and the Baronet wrong. The Professor clearly shows, in fact, that sandstone, quartzite, and limestone are overlying beds resting on the gneiss, and only brought into contact with it on the last by faults. His descriptions of the quartzite mountains are very vivid. Their cold, spectre-like aspect when remote is almost warm and living, he says, compared to the bare, icy sterility that reigns amid their glens and corries. The rocks, smoothed and polished by ice-action, shine with a dazzling whiteness. No flower or tree, scarce the hardest lichen, can find root or soil in crack or crevice. Rare patches of black moss, blacker from the white basin in which they rest—a few detached stones, broken by the winter storms from the higher pinnacles—alone diversify the surface. There could scarcely have been less life when the snow *nevé* filled the upper corries, and the ice-river flowed down the glens. But this is but a glimpse, and the reader must go to the lectures themselves for more. They have the double merit of point and comprehensiveness.

E Pur Si Muove. By N. A. Nicholson, M.A., Trinity College, Oxford. (Trübner & Co.)—This is a collection of some twelve essays, and a translation from Volney, grouped under the exclamation attributed to Galileo, after he had abjured his scientific faith relative to the revolution of the earth. The title is a very good one, and the preface is a very short but a very bold one. The writer asks his verdict of "those who can think calmly and reason closely on any subjects which they examine," and after such a demand we naturally settle down to the cracking of some very hard nuts indeed. We are obliged to confess to a little disappointment. One or two of the essays have all their point in their quotations from other writers, and useful as these always are in showing whether a writer has thought up to his subject and all round it, they may but damage his case by contrast, and bring out his own thought like mere gossamer lines from one passage to another. Their chief merit lies in their clearness rather than their depth or originality, although this is sometimes attained by a sacrifice of strict truth. For instance, in the essay on "Experience," Mr. Nicholson defines a cause as "any change which is found by observation to be immediately and invariably followed by some other change," and an effect as "any change which immediately and invariably follows a cause." Within certain limits both definitions are fair, but the first soon breaks down, since it only describes just that aspect of a cause which is passing into the effect. The definition of time is very much better. The essay on Matter is the ablest essay in the volume, and the key to more of the author's mind than any of the others. The one on Space is the most eloquent, but even its four blank pages could not screen the author's view, for in another essay he defines space as "that which does not move, while matter is that which moves." The other essays are on moral or theological subjects; but the reader need not be alarmed. He will not be grievously shocked by any daring or original heresy. If he be familiar at all with the current thought of advanced minds upon such subjects, he will simply give a cold and passive assent to all that Mr. Nicholson writes here, and perhaps elsewhere; and if he be not, we know of no easier and smoother way for him to be made so than by the perusal of these clear, able, if ambitious essays.

PHYSICAL ASPECTS OF PALESTINE.

[No. V.]

NOTE ON THE FORMATION OF THE BASIN OF THE DEAD SEA, AND ON THE CHANGES WHICH HAVE TAKEN PLACE IN THE LEVEL OF THE LAKE. BY M. LOUIS LARTET, &c., &c.

X.—The Ancient Deposits of the Lake.

Traces of the nature last mentioned may be observed round the lake far to both north and south of its present limits. They consist of marly and sandy deposits, similar to those which appear to constitute the bulk of the peninsula of the Lisan. I shall, therefore, often

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mention them as "Lisan beds," since it is there they have attained their maximum. They present in general the form of innumerable layers of marl of a clear, grey colour, alternating with extremely thin beds of a different colour, and sometimes a different nature, and often composed of saline substances, as for instance lenticular gypsum or saliferous clays. The whole mass is usually made up of beds not more than one or two decimetres in thickness, and presenting, from their difference in colour, a riband appearance, by which they may be easily recognized. Occasionally, as on the Western side of the Lisan,

sand and flint, and less salt and gypsum, as they approach the mouths of the wady.

The Lisan deposits are found throughout the whole of the western shore of the lake reposing against the cliffs—as, for example at Ain Feshkah, at Wady Maraba, at Ain Jidy, and, above all, on the beach which stretches from the Wady Seyal to the south side of Sebbeh. They are also found about the Wady Zuweirah and Jebul Usdum. South of the lake they form, for the most part, that bent line of ancient cliffs which closes in the plain of the Sabkah, and from thence extend far to the south into the Wady

thickness at that spot gives reason to believe that they exist still further north.

Not having examined the portion of the Jordan Valley between this point and the Lake of Tiberias, I am unable to say if these deposits exist in the neighbourhood of that lake. At its southern end, grey marls occur in very thin beds, and closely resembling in appearance the deposits in question, but, on the other hand, they are only five or six metres in thickness, and do not appear to contain either gypsum or salt.* As at that point they are more than 200 metres above the level of the Dead Sea, it is necessary to establish their connexion with the sedimentary beds of the Dead Sea beyond doubt, before we can admit that the waters which deposited the Lisan ever extended as far as the Lake of Tiberias. Notwithstanding many very minute investigations, I have failed to discover in the deposits of the Lisan any vestige of organized life, with the single exception of some impressions of plants at the entrance of the Wady Seyal, in a thin bed of marl, three inches in thickness, between two layers of gypsum.†

These beds are very regularly stratified, and are remarkable for the thinness of the layers of which they are composed, as well as for the large proportion of salt and gypsum they contain, and, in this respect, they are very analogous to what is now going on at the bottom of the lake, if one may judge from the specimens brought up by the lead, and from the soil of Sabkah. The bottom seems to consist in general of marls and clays containing crystals of salt and gypsum in small lenticular forms, very like those which are found in the deposits of the Lisan.‡

To explain the formation of the deposits of the Lisan, it thus becomes necessary to assume that, at a remote epoch, the level of the lake was much higher than at present—that its water was then extremely salt, and of a composition probably incompatible with the existence of animal life, as appears to be shown by the absence of organic remains in the deposits. Such water was capable of throwing down the gypsiferous and saliferous sediments which so strongly resemble the contemporary deposits of the Dead Sea.

The absence of all trace of basaltic rocks§ and bituminous|| beds in these deposits, goes to show that they were formed before the occurrence of those volcanic eruptions, the traces of which are so abundant in the Jordan Valley; and on the same ground it is safe to believe that they were deposited before the appearance of the bitumen, which we know from the ancient historians to have been produced in such large quantities in the lake itself.

(To be continued.)

* The latter fact might be explained, even if we take these beds to be a continuation of the deposits of the Lisan, by supposing that they had been deposited near the mouth of a stream coming from the north, and emptying itself into the northern end of the original lake. In any case, the marls above mentioned must be ancient, since we do not find any trace in them of those basaltic débris with which the bottom of the lake of Tiberias and the ground around it are covered.

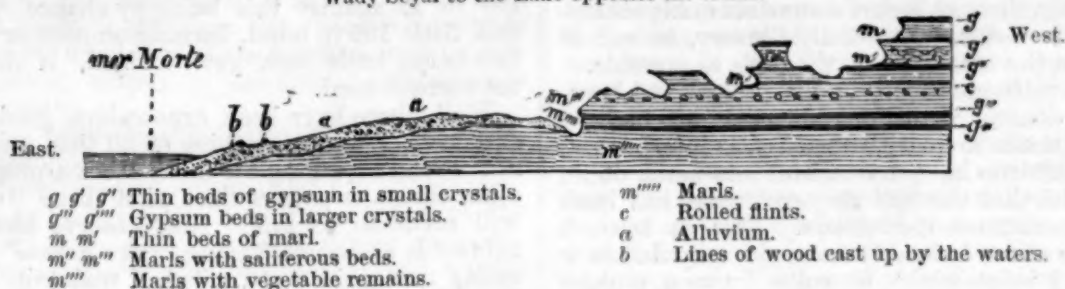
† It is not unfrequent to meet with melanopsides and melanies, often discoloured, and having all the appearance of fossils, in the top beds of these deposits; but never in the unexposed beds, and careful examination will generally discover the remains of a stream bed or basin, or ancient spring, formerly the abode of these shells.

‡ In the soundings made by M. Vignes between Ain Ghuweir and Wady Zerka-Main, some crystals of gypsum were brought up in a greyish-blue clay, containing numerous cubical crystals of salt. It may be said that these crystals of gypsum proceed merely from the washing down of the Lisan itself, but the manner in which they exist in the clay, and the sharpness of their angles, leads to the belief that they are really of a contemporary formation.

§ Notwithstanding every endeavour, I did not succeed in finding any basaltic débris in the deposits of the Lisan. Fragments of scoriae are met with on the beach of the Lake, even on the western side, where no volcanic eruptions have taken place; but these scoriae are light enough to have floated across. It is necessary to be on one's guard against hasty inductions from the presence of basaltic scoriae. Basalt has always been employed in these countries for millstones, which are still made in the neighbourhood of the Lake of Tiberias, and in the Hauran, and exported thence.

|| It is true that in the Wady Mahawat (first explored by the Rev. Mr. Tristram), the bitumen has impregnated the ancient alluviums which are at least coeval with these deposits, but this arises from the bitumen having leaked out of the underlying cretaceous rocks, from the crevices of which it is constantly escaping, and forming stalactites. The phenomena at the spot in question are probably very modern, and it would seem that when the alluviums of the Wady Mahawat were formed the bitumen had not appeared in such quantities as it has subsequently, perhaps had not begun to appear; since, if it had the deposits of the Lisan must have retained traces of it.

Section of the ancient deposits of the Dead Sea, taken across the beach from the mouth of the Wady Seyal to the Lake opposite the Lisan.



the gypsum beds are thicker, and composed of large hemitropical crystals, displaying in their clearance the spear-head form so often met with in the lacustrine gypsiferous marls of the Parisian eocene. The deposits of the Lisan contain almost exact duplicates of the laminated marls found in the upper portion of the Parisian beds. Owing to their want of coherence, they have been extremely cut up by the rains, and present occasionally the oddest and most picturesque forms, which have been compared by travellers to ruined cities or dismantled fortresses, or even actual camps.

Arabah. The deep ravines through which the Wady el-Jeib and its other southern affluents flow into the Dead Sea exhibit most interesting sections of these deposits, showing at the base beds of gravel, often consisting of the débris of felspathic porphyries with marls and gypsiferous alluviums above them.

East of the lake the amount of these deposits is but small, which is probably due to the abruptness of the slope of the cliffs on that side: a few traces only are to be found embedded here and there in the hollow of the soil. In the Peninsula of the Lisan alone do they show any important

View of the arenaceous deposits lying upon the calcareous limestones, and forming the transition between the deposits of the Lisan and the alluviums of the Wady, and upon which are seated the ruins of Zuweirah et-Tahta.



The subjoined section across the shore, between the Wady Seyal and the lake, where the deposits have been very much cut up, will give an idea of their forms, and the succession of the beds composing them.

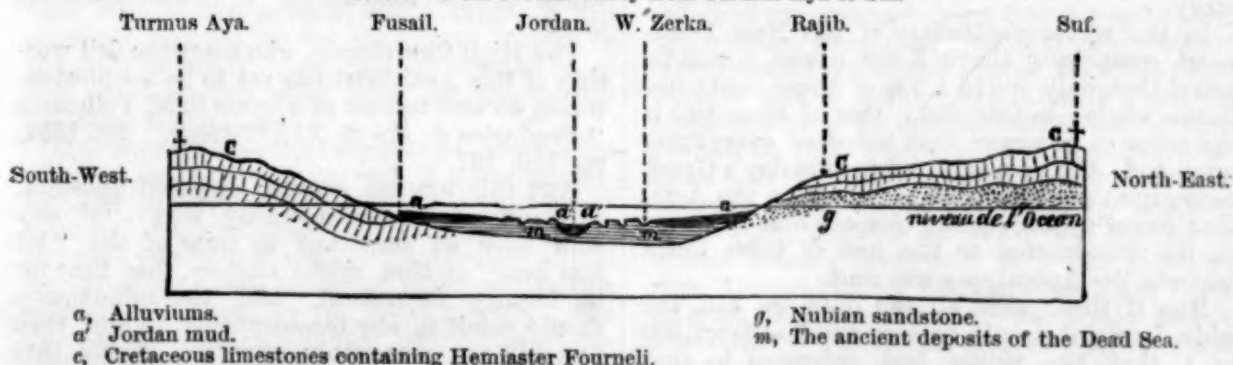
If we consider how thick these deposits are in some places, and, at the same time, how extremely numerous are the thin beds composing them, it is impossible to resist the conclusion that their deposit must extend over an enormous time.

In the neighbourhood of the synclinal axis of the basin the strata are remarkably uniform, both

development on that side of the water. North of the lake, they cover a great space in the valley on each side of the Jordan, which, like the Wady el-Jeib, has excavated its bed, and deposited its alluviums in the middle of the strata.*

If we follow these deposits far to the north, we shall find that they preserve their external characteristics throughout in a remarkable manner. I observed them near the Jordan, opposite the mouth of the Wady Zerka (Jabbok), at which point they reached the height of at least 100 metres above the level of the lake. Their

Section of the Jordan Valley from Turmus Aya to Suf.



in appearance and composition; but as its edges are approached, they become intermixed with beds of flint and gravel, which have, for the most part, come from the cretaceous rocks, and especially from the numerous bands of flint superposed on them; they would even seem to have had some connexion with the ancient alluviums* of the wady, which contain more

* Neither the Jordan nor any other of the streams which run into the lake are now in contact with the saliferous and gypsiferous deposits above mentioned. They run through a yellowish mud, which produces the most luxuriant vegetation, while the white deposits of the Lisan can support nothing beyond a thorny bush or two, or at best a few saliferous plants. The mud of the Jordan is brought down from the higher districts drained by its tributaries. It lines the hollow of their primitive beds, and insures the purity of their waters by preserving them from contact with gypsiferous and saliferous marls. To this fact, and the dryness of the valley, it is due that the Jordan receives but the faintest quantity of the salts contained in the ancient deposits in question, and thus arrives at the Dead Sea almost as pure as when it first left its sources.

* These ancient alluviums are now planted against the side-walls of the wady, and consist of immense accumulations of gravel, sand, and mud, not unlike in appearance the quaternary deposits of the European Valleys.

SCIENTIFIC NOTES.

AN Indian vaccination report is not a very promising document from which to extract useful information. The recently-issued report for 1864-65, of Dr. Smith, Superintendent-General of Vaccination to the Government of Bengal, is, however, an exception to the general rule. From 1803 to 1836, sixteen and a-half lacs were spent on vaccine establishments, and the results, to quote Dr. Smith's words, are "Nothing, absolutely nothing." The chief obstacles to the spread of vaccination in our Indian Empire seem to be the apathy and indifference, ignorance and bigotry, of the native population. The vaccinators are compelled to use all kinds of ridiculous expedients to perform the operation. It is by no means unusual for all the children to be shut up on the appearance of the vaccinators. In order to draw them forth, the services of a "tomasha wallah" were in one case engaged. He was directed to sound his drum, and the children on emerging from their hiding-places to enjoy the performance, were taken forcible possession of and conducted to their parents, from whom a very reluctant consent was in some cases obtained. In another instance, a snake-charmer was paid to sound his pipes, but the cunning Bengalee was too much for the zealous superintendents. They whispered into the ear of the snake charmer that these vaccinators were very dangerous fellows to have too close an intercourse with; that as certainly as they got any person to talk with them they were sure to persuade him, however much he might object, that it was decidedly the correct thing to be vaccinated. Worse than all, however, as they vaccinated every living thing they came near, they were sure to make the attempt to vaccinate his serpents, and this would entail a week's loss of their services, as they could not dance while vaccination was in progress. Occasionally, however, they received unexpected aid from a passer-by, who would join in the controversy with "It's no use your talking any more, everybody has been vaccinated, and you also will simply have to be vaccinated. After the Sahib has come down among you, it is unfair to keep him standing in the sun." In another instance, a mother had twice refused to have her child vaccinated, but the surgeon called when she was away from home, and obtained the consent of the father, "who continued to inform us that we little knew what he would meet with when his wife returned." The cost of a vaccination in Calcutta is stated to be one rupee, and in Bengal four annas, against one rupee four annas in England. The report, which is of great length, is printed in the supplement to the *Calcutta Gazette* of January 17. We commend a careful study of it to those who are engaged in staying the ravages of this fearful scourge. Dr. Smith should, however, look up his history, for he makes Lord Clive, whom in one instance he calls Lord Clyde, alive in 1802.

THE last report of Dr. Anderson, who is in charge of the cinchona cultivation in Bengal, gives a most favourable account of the plantations at Darjeeling. The first public sale took place on the 2nd of October, when 1,000 plants of *cinchona officinalis* were sold at the upset price of four annas each. The total number of plants, cuttings, and seedlings in the Darjeeling plantations on the 1st of November last amounted to 108,962, of which 56,330 belonged to *C. officinalis*. Of the valuable *C. Calisaya*, Dr. Anderson has only 142 specimens, and in consequence this species must be cultivated under the shelter of glass for some years longer. The continued success of this important cultivation should be a matter of sincere congratulation.

A SHORT time back we noticed a project for lessening the deviation of compasses in iron ships by destroying the polarity of the hull. The inventor, Mr. Evan Hopkins, regards a ship in this condition as a huge bar magnet, the polarity of which he proposes to neutralize by the application of powerful magnetic batteries, and thus reduce it to the condition of an ordinary piece of iron. Mr. Hopkins has received permission from Sir John Hay, the Chairman of the Millwall Ship-building Company, to experiment upon the Northumberland, during the space of four months. This vessel has been built and plated in the same direction, with her head to the north, and may therefore be expected to be strongly polarized. Should Mr. Hopkins' method prove successful, he will have made a most important step in this difficult branch of science. We may mention that a return has been asked for in the House of Commons of the cost of "swinging" ships belonging to Her Majesty's Navy.

SCIENTIFIC CORRESPONDENCE.

THE NUMBER OF THE BEAST, DISCOVERED BY THE LATE JOHN TAYLOR.

YOUR review of Guillemin, quoting that astronomer's estimate of the chances for and against a solar theory, says that, though not in the habit of "making a book, we should be glad, as a matter of curiosity, to know the 'odds' on some of the other disputed questions of the day." Now, Professor De Morgan, a great authority on "odds," lately put forth in the *Athenæum* a supposed application of them really touching all the biggest of those questions, but unluckily, through lack of some data easily obtainable, his result was woefully illusory, indeed as far from the true state of the odds as possible.

That mathematician, in his patient and benevolent dealing with "paradoxers," has had, of course, much to do with apocalyptic interpreters. Their fatuities have driven him into much doubt or denial that the text they caricature has itself any superhuman credentials. This, at least, is the sole effect deducible from the calculation to which I refer, which he calls "a new crotchet about 666." He tells us to "take those Greek words of which the letters sum into 666," and he gives those of the first four expounders that came to his hand. He finds these words contain on the average four vowels and four consonants each. The letters ψ and ω , being the ciphers for 700 and 800, cannot occur in any such word; but as the heaviest occurring in these is ν , he excludes all the four heavier, as those that "seekers have always avoided;" and then finds that in the remainder of the alphabet, the "average numeral force" of a consonant is $84\frac{1}{4}$ (or may be made so by less "cooking" than interpreters usually claim), while that of each of the six vowels is $82\frac{1}{2}$; consequently, one consonant and vowel together weigh on the average $166\frac{3}{4}$; and the mean weight of such eight-lettered words as contain no ϕ , χ , ψ , or ω , will be four times that sum! To illustrate, now, the probability of any such word giving this exact mean, he supposes ten coins thrown up together, when the most likely of their eleven ways of falling will doubtless be "five heads and five tails;" and though an unwary person might expect this event only one time in eleven, "the true answer would be one time in four." (The learned professor should have said "nearly," as the true chance is $\frac{1}{4}$ less, and as an actuary he should not overrate odds even $1\frac{1}{2}$ per cent.) "On this principle it is not so extraordinary as many would suppose, that a word of eight letters or near it, should give 666 every now and then."

The upshot is not sensational, nor, for the amount of mathematics used, very definite. The importance of its accuracy or inaccuracy will plainly turn entirely on that of the questions touched—whether the last "If any man have an ear, let him hear," is in its right place or not. Now I was never given to prediction, but do venture concerning this matter to vaticinate, that before 1900 it will be popular lore that the existence of the British Empire was one of the smallest of the issues involved.

Of course the "odds" respecting the four expositors' words that the professor pitched upon were in favour of all being wrong. But were it to happen that only three were so, a little more of his grammatical statistics would turn this bit of "book-making" curiously topsyturvy.

In the whole vocabulary of the New Testament, comprising above 3,000 nouns, it will be found that only one in 1,500 of these—only two in the whole—notate 666. One of these two is the name of a power that has done everything predicted—the name thereof in this day's Greek newspaper, and the name by which, in the Acts, that power appears as the Gospel's first opponent on its introduction to the first of those cities whereto the Apocalypse was sent.

Now if these were all the data we had, the odds, I submit, would be very much above 1,500 to 1, that the riddle had reference to that name. Or rather, had the said power fulfilled nothing, this would be the odds that it referred to one or both of those words. But now observe, there is another way the riddle might be taken by some, not as a verbal but a real one, translatable and intelligible in any language alike. It refers to some being or thing, and "the number thereof is 666." Now a concordance will show there are in the Old and New Testaments (almost all in the former) 200 numeral statements exact like this to the third digit. This is not counting double or triple entries, and it is excluding every item of which there are contradictory entries. Well, of these 200 items,

one and only one (but a doubly and indently entered one) is given as 666, and this occurs precisely as "the number of" that entity whose name in another language we find as above. Now, the chance of this coincidence cannot, I presume, by any admitted theorem be made more than 1 in $1,500 \times 200$. So far, then, the odds for this being the riddle-maker's meaning are 300,000 to 1. But here a separate question is touched. Men do not make riddles to be thus solved in two different ways, each way by the same subject. When such a coincidence happens, it is either by chance or by contrivance not human. The chance of it here was but 1 in 200: consequently there are considerable odds, 199 to 1, against this being by chance. Bear this little 199 in mind, because on neither question is our little book yet "hedged," if that be the correct word.

Well, there have been expounders, good men and true, knowing nothing of all this, and yet not wrong in taking for their "beast-prophet" other things or powers than what these "odds" will settle to be him. Now observe that the subject is embodied having "two horns." The entity named in Acts, which I maintain to be that meant, will be found to have operated ever since, and still to operate, by two weapons only; and to sweep down many of us by one, many by the other, but touch few with both. What more likely than for the New Testament names of both these weapons to be pitched on by different expounders as their "name of the Beast?" and what less erroneous, if erroneous at all? One such expounder is Alcassar, a Spanish Jesuit of two centuries ago, who found that a name, not a single word but a substantive expression from St. John himself, made, as anciently written, 666. The other weapon's name is simply the second of the two words that I said were the sole Scripture nouns giving that number! If anyone doubts the connexion, let him ascertain what was the first substantive used by Dr. Newman or Archbishop Manning in the most important speech hitherto of each of their lives.* The horn that pushes them hurts not us, nor does Alcassar's, which is destroying us, hurt them. But one self-same earth-sprung power is originator and employer of both.

And of the 200 things named in Scripture with numbers, this is that one "whose number is 666." And the name thereof at the cities to which John wrote, is in Scripture, in letters making 666. And his own words for one of the weapons made the same. And so does the Scripture name of the other weapon! Now as we have found this property to belong to but 1 in 1,500 of Scriptural nouns, can we denote the chances against this fourfold event without multiplying the above odds by 1,500 twice more? Thus we find the odds on the first question, whether the riddle has been truly interpreted, are 675,000,000,000 to 1; and on the second question, that of inspiration, or whether these coincidences were by chance or by contrivance not human, 447,000,000 to 1.

It may better realize the former odds to observe that as there are not near 675,000,000,000 minutes in a million years, if we grant a new thing to be "arising out of the earth" every minute, and each to have a new Greek name, and Dr. Cumming to wait till Providence evolve a fulfilment as complete (not more complete) as this which Chance has done (if he be right), he cannot reasonably expect this in either the whole of his Millennium or 1,000 millennia more!

The High Churchmen, who fancy the full worship of this Antichrist has yet to be manifested, would do well to look at a hymn in M. Pelletan's "*Profession de Foi du XIX^{me} Siècle*." Ed. 1854, pp. 196, 197.

And this touches another disputed question. I think it is demonstrated that "if any man have an ear," and in spite of the "let him hear" of that riddle chapter, has time for no inquiry thereabout, and the non-inquiry should result in any inconvenience to him, then he could not reasonably complain, should that inconvenience happen to last even a million years.

Professor De Morgan first broached this application of gaming principles, and I have ventured to amend his betting-book. He is a great mathematician, and I a very small one, so that should the amendments be unsound, he can doubtless very soon make mincemeat of them.—I remain, Sir, yours, &c.,

E. L. G.

* This fact concerning the first substantive in Pius IV.'s Creed, I discovered when a boy. But I have heard of no discoverer of the "Name of the Beast" except John Taylor, who published it twenty-one years ago.

31 MARCH, 1866.

THE THEORY OF THE SKELETON.

MR. SEELEY'S letter in this week's READER calls for some inquiry on the part of anatomists. A sceptic as to the advantages of the proposed system may ask what is the especial point by which the principle laid down in the following sentence differs from the "orthodox" ideas of ordinary vertebratists? "The lower jaw, helping to form the prehensile end of the digestive canal, I regard as the rib of the brain-cavity vertebra." Owen would say that the mandible was the pleurapophysis of the frontal segment. How do the two ideas essentially differ?

Again, the expression, "breathing circle of bones," which structure Mr. Seeley interprets as the modified end of the trachea, may be misunderstood, at least on the part of an ignoramus like myself.

What part does the maxillary play in Mr. Seeley's system? If the mandible is a "rib," is not the "maxillary" one also?

Again, what limit is to be assigned to the amount of exogenous growth which each epiphysis may bear? If the occipital and frontal segments are epiphyses of the parietal, are such intercalated Wormian bones as, e.g., the "epactal" to be considered as essential elements of each segment, or as accidents which serve to derange the harmony of the system which Mr. Seeley advocates?

Should such a bone as the "epactal" be considered as an epiphysis of the parietal or of the occipital segment? In man, it would appear to be the latter; but the subject is much too difficult to be settled offhand by any hurried decision.

The development of Meckel's cartilage does not seem to throw any light on the manner in which the lower jaw may be a "rib of the brain-cavity vertebra."

Again, what place in this classification is filled by the unhappy dermal bones, e.g., the "epiotic," which have been recently so great a source of confusion? Are they also epiphyses? and, if so, from what?—Yours, very truly,

C. C. B.

THE VERTEBRATE SKELETON.

88, Kensington Gardens Square, W.,
March 27, 1866.

IF Mr. Seeley will refer to the *British and Foreign Medico-Chirurgical Review*, for October, 1858, he will find at the close of a criticism on Professor Owen's *Archetype and Homologies of the Vertebrate Skeleton*, a brief outline of the theory that the vertebrate skeleton is a product of mechanical actions, the effects of which have been continually accumulated by inheritance.

The doctrine which I had there space to present in general outline only, is more fully worked out in the last number of *The Principles of Biology*, issued in December, 1865.

HERBERT SPENCER.

GEOLOGICAL MAPS.

Brentwood, March 26, 1866.

THE article in your number of the 24th instant, on Geological Maps, induces me to address you, with the object of calling the attention of geologists to the extremely unsatisfactory condition in which all the geological maps stand with reference to a considerable portion of England, and to the prospect which exists, if the principle adopted by the Geological Survey in the construction of their maps be adhered to, of that unsatisfactory state being left unremedied for many a year.

It is no exaggeration to say that as concerns the whole of the country lying east of a line extending from Reading to Leicester all our published maps are, to a great extent, works of imagination; and that several portions (in some nearly all) of the Ordnance sheets published falling within this area are obnoxious to the same remark. The Ordnance sheets to which this observation applies more or less are Nos. 7, 45, 46, 52, 53, and 63.

At the commencement of the survey, which took place in the part of the country occupied by the older rocks, the only modern formation delineated by it was the alluvial mud lying a short distance on either side the rivers; but a few years since the Government geologists began to delineate, by a separate shading, the valley gravels and brick-earth beds. The result of this is that the most important and extensive member of that series, the Thames gravel, is not represented at all in two of the sheets which have been published. These sheets are Nos. 12 and 13.

This objection, however, is not difficult of rectification; but a far more serious objection ap-

plies to the other sheets enumerated, which are those that ought to contain a representation of the beds belonging to the great glacial series. Sir Roderick Murchison, in announcing from the chair, at a meeting of the Geological Society in February, 1865, the issue of the new edition of the Greenough Map, observed that it would be necessary that the superficial beds should be represented in separate maps, so that we should have one set to represent the older, and another to represent (what he considers to be) the superficial formations. It is no doubt, therefore, in accordance with this view that the principle has been adopted upon which the sheets enumerated have been constructed, and it is to this principle that I beg leave, with great respect to the high authority of the Director General, to demur. Any one may, if he likes, regard the great formation which has been thus omitted as superficial, but I deny that any one can do otherwise than produce what is, to a great extent, only an imaginary geological delineation, if he omits to map the beds of this series over the part of England before specified; for I assert that any map of the Liassic, Oolitic, Cretaceous, or Tertiary beds, where the glacial series occurs south of Flamborough Head, constructed upon such a principle is but little less imaginary than would be a map of the Palæozoic strata under the East of England, based upon the outcrop of these beds and the borings by which they have been reached through the Cretaceous formations there and in the North of France.

In like manner, as is the case (with some exceptions) with the valley gravels and brick-earths over all formations, the beds of the glacial series (by which term I mean the Boulder Clay and glacial beds older than that clay) over the region occupied only by rocks older than the Lias, are independent of the contour, strike, or outcrop of the formations on which they repose; but in respect of all formations in England newer than the Lias that lie south of Flamborough Head this is otherwise; and the members of the glacial series partake there of the disturbance and denudation to which the *present* contour, strike, or outcrop of the older formations, wherever such outcrop is exposed, are due. To represent, therefore, the contour, or outcrop, of these Secondary or Tertiary strata relatively to each other, where their outcrop is not exposed, by carrying it along the edge or the base of hills, whether this be done, as in some cases, by a broken or "conjectural" line, or as in other cases, by boldly marked lines of precision, is to represent not only that for which there is no warrant, but that which, when subsequent railway cuttings have exposed the lower beds, can be shown not to exist. This is what has been done; or, in other words, the mapping of these sheets has proceeded upon the principle that the main contour of surface in these parts was acquired prior to the overspread of the glacial series, which has served only to conceal the outcrops. The effect of this mode of mapping is not merely to give a fanciful geological appearance to the country, and to ignore a formation which in its thickness rivals, and in extent of development and economic value exceeds, the Lias in this country, but it involves other consequences of high geological importance.

Having for some years devoted myself to the study of these upper beds, which has carried me, with the Ordnance maps in hand, over nearly the whole of the area indicated, I do not speak without warrant when I say that if these glacial beds were mapped it would appear that the whole country east of a line joining Reading and Leicester has been by denudation cut out of them. More than this, I contend that it would, when these beds had been mapped, appear, in a great part *ipso facto*, and as to the rest by necessary implication, that the entire hill and dale surface of the country lying east of a line extending from Dorsetshire to Flamborough Head (inclusive of the denudation of the Weald and the severance of the Lower Tertiary areas of London and Hampshire) has been due to this process—that is to say, in those parts actually occupied by the glacial beds, this would appear from the maps themselves, and in the other parts it would appear by taking up the southerly and westerly termination of the series by denudation as a point of departure, and carrying the evidence into those other parts in which the glacial beds do not occur.

It is of no weight that these assertions are discredited, so long as by the glacial beds remaining unmapped the opportunity of testing their soundness is not afforded; for it must be rare that the leisure and inclination to follow these beds over a large area of

country can be found united in those who would desire to elucidate the process by which England has acquired its present surface and configuration. If, however, a proper map of the districts in which these beds occur had been adopted, and, as the survey proceeds, carried to a conclusion, it would be possible for a person with but limited opportunities for examination in the field to arrive at very respectable opinions upon that question. It would not be possible, however, to show properly the glacial series in the sheets I have named, except by those sheets being entirely re-engraved; for to take up this series in future sheets, although the objectionable character of the mapping might be removed by it, would only leave the important part of the subject where it is; for it is in the sheets already published that the westerly edge of the series occurs, from which has descended the great denudation of the South-West of England, and this is the crucial part of the whole question.

The Greenough Map referred to in your article purports to show a small part of the glacial beds, but in so doing it conducts to the impression that these beds occur only in the part on which they are shown; and it is well known that to tell a part of the facts may give rise to as erroneous a conclusion as may their misrepresentation. In this map, too, not merely is there no attempt at the separation of the members composing the series, but the delineation given to the small portion represented is so imperfect as to convey a very erroneous idea of the relation borne by them to the strata upon which they repose.

SEARLES V. WOOD, JUN.

REPORTS OF LEARNED SOCIETIES.

ROYAL.—March 22.—The paper read was "On the Action of Trichloride of Phosphorus on the Salts of the Aromatic Monamines." By A. W. Hofmann, LL.D., F.R.S., &c.

MATHEMATICAL.—March 19.—Professor De Morgan, President, in the chair.

The following were elected members: Messrs. R. N. Fowler, M.A., Lambert, C. W. Merrifield, F.R.S., I. Shackleton, B.A., H. M. Taylor, B.A.

Mr. Crofton read a paper "On Various Properties of Con-focal Cartesian Ovals," and Mr. Roberts read a paper "On the Centres of Algebraical Curves and Surfaces."

Professor Sylvester gave a generalization of Poinot's theorem on the rotation of a body under the action of no forces about a fixed point, by which the time of motion is registered geometrically.

ANTHROPOLOGICAL.—March 20.—Dr. Hunt, President, in the chair.

The following new members were elected: Messrs. Ernest Bates, John Lampray, F.R.G.S., Charles Scott, T. Wilkinson, Joseph Gill, R. Hudson, and Lieut. W. Clarke. Mr. Henry Mills was elected secretary for Abbeokuta.

Captain Tupper exhibited an interesting collection, the property of Mr. Layton, of skulls, implements, and weapons, from the bed of the Thames at Kew. Two of the skulls were identified as Roman, one as "Celtic," and one of the so-called river-bed type. The bronze weapons associated with them were all of Roman make. Many flint celts were also found. The further investigation of this valuable collection of skulls was postponed until another occasion.

The following papers were read:—

"Notice of the Brochs and of the so-called Picts' Houses of Orkney," by Mr. George Petrie. The author pointed out that besides the ordinary barrows, or grave-mounds, in Orkney, there were many tumuli which were ancient structures, and which were indiscriminately grouped by the natives under the title of Picts' houses. Several varieties of these structures were known in Orkney, the author classifying them as "brochs" and as Picts' houses. The former are circular towers of 50 to 70 feet diameter, and 16 to 17 feet high. The circular wall around them is composed of two concentric walls with a gallery or passage between them similar to that found in the Zetland brochs, which are less ruinous than those of Orkney. The nearly perfect broch of Mousa, in Zetland, is upwards of 40 feet high. Mr. Petrie described the broch in the Isle of Burray, giving careful measurements of the compartments therein, and containing articles of stone, bone, bronze, and iron, the latter having been, probably, accidentally introduced. He drew no conclusions as to the age of the broch of Burray; but in the case of the broch of Okstro, in the parish of Birsay, the order of superposition of stone kists belonging to the

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bronze age in soil above the ruins of the broch, led to the inference that the broch itself was older than the stone kist found above it. Forty brochs at least were known in Orkney, and they were also to be found in several of the northern counties of Scotland. The Picts' house, on the other hand, is of a conical form, externally resembling a large bowl-shaped barrow. Its masonry is solid, and its entrance is by a long, low, narrow passage, the walls converging to the top. No implements are found in the Picts' houses, but the bones of domestic animals are plentifully found therein. Mr. Petrie considered that the Picts' houses were tombs, or chambered cairns or barrows. He stated his opinion that Maes-howe was a structure of this class, and concluded by pointing out that the discovery of certain uniform characters inscribed on the brochs, the Picts' houses, and the barrows suggested the idea that they were the remains of the same people.

"Report on Ancient Remains of Caithness," by Mr. Joseph Anderson. This paper was intended to offer a description of the remains which had been investigated in the county of Caithness, by Mr. Anderson and Mr. R. I. Shearer, on the part of the Anthropological Society, in the application of a fund which had been subscribed by certain members thereof. The author classified the ancient remains according to the terms used by the country people, who divided them into "grey" and "green" cairns. The former were also known under the title of Picts' cairns, and the latter as Picts' houses. He described in detail the Picts' house at Kettleborn, with its contents of pottery, and remains of domestic animals, as well as manufactured objects of bone and stone; the Picts' house at Bowermadden, containing a very large proportion of manufactured articles, amongst which were the carved antlers of deer; the Picts' house at Old Stirkoke, where was a large kitchen-midden of gnawn and chipped bones; the grey cairn at Yarhouse, Thrumpter, divided into compartments, and showing within it evidence of three sorts of interment; the "chambered long cairns with horns," at Camster, the largest conical cairn in Caithness; the "chambered short cairns with horns," Ormiegill, near Ulbster; large round cairn at Camster; small cairns inclosing cists; and groups of cists with cairns. He further described the standing stones which are found arranged in a horseshoe-like form at Stemster. Detailed measurements were given of all these structures, and the author concluded by the expression of his belief that the ancient inhabitants of Caithness were not in so barbarous a condition as had been implied by some persons. The specimens illustrative of the paper were presented by the author to the Anthropological Society Museum.

ANTIQUARIES.—March 22.—Mr. Ouvry, Treasurer, in the chair.

Mr. S. R. Gardiner gave, at considerable length, an account of his discoveries in the Archives of Simancas and Venice. They comprised the official despatches of Don Diego Sarmiento de Acuna (afterwards Count of Gondomar) to his Government at the period of the murder of Sir Thomas Overbury. Their general effect was to confirm the views expressed by Mr. Spedding in his recent paper read before the society.

LONDON AND MIDDLESEX ARCHÆOLOGICAL.—March 12.—The Rev. T. Hugo in the chair.

Mr. Black read his paper "On the Probable Significance of the Three Sitting Figures in the Guildhall Library." He considered that they signified the three southern provinces of Britain, and supported his view by a lengthy analysis of the *Notitia Dignitatum Imperii*, to show that Roman provinces were represented by draped female figures, bearing baskets or boxes of fruit, symbolizing the Vectigal.

Mr. Hugo supported the received opinion, that the figures in question were the Deæ Matres.

Dr. Bell remarked that there were 200 triple figures to be met with in Germany and the towns on the Rhine. He considered that they represented benefits, past, present, and future.

Mr. Coote was decidedly of opinion that the objects contained in the baskets on the laps of the Guildhall figures were bags of money and not fruit.

QUEKETT MICROSCOPICAL CLUB.—March 23.

The monthly meeting of this society was held, by permission of the council, at University College, Gower Street, a removal to more commodious rooms having become necessary from the rapidly increasing number of its members.

Mr. M. C. Cooke read a paper on "Universal Microscopic Admeasurement," the object of

which was the advocacy of the universal adoption of the French measurement, with the "millimetre" as the standard, for microscopic objects.

A discussion ensued, after which the proceedings terminated with a *conversazione*. Eight members were elected.

ENGINEERS.—March 20.—Mr. John Fowler, President, in the chair.

"On the Maintenance and Renewal of Permanent Way," by Mr. R. Price Williams. The author thought that the condition of the permanent way, so far as regarded its durability, had in no way kept pace with the demands upon it, and that in this respect it compared unfavourably with other branches of railway engineering. Thus, for instance, whilst the weight and power of locomotive engines had been more than quadrupled in thirty years, the increased efficiency resulting from more perfect workmanship and a better description of material was such that, on the Great Northern Railway, the per-centage on the gross traffic receipts for locomotive expenses had even slightly decreased during the last fourteen years, whereas, on the other hand, that of maintenance of way had increased more than 200 per cent. in a similar period. The author had been engaged for some years in preparing, from reliable sources, tables and diagrams relating to the following lines of railway, arranged according to their mileage: 1. London and North Western; 2. North Eastern; 3. Midland; 4. London and South Western; 5. Great Northern; 6. Lancashire and Yorkshire; 7. South Eastern; 8. London, Brighton, and South Coast; and 9. Manchester, Sheffield, and Lincolnshire. These tables and diagrams showed, for a period of nineteen years, 1st, the detailed charges of *a*, maintenance of way; *b*, staff and other charges; *c*, works of line; *d*, stations and station works; and *e*, renewals of way, all of which were usually comprehended under the head of maintenance and renewal of permanent way and works; 2nd, the number of miles maintained; 3rd, the train mileage; 4th, the gross tonnage, together with other information bearing upon the subject. The paper was illustrated by numerous diagrams and specimens of rails, and by an extensive series of tables.

MEETINGS FOR NEXT WEEK.

MONDAY.

ROYAL INSTITUTION, 2.—General Monthly Meeting.

ENTOMOLOGICAL, 7.

TUESDAY.

ANGLO-BIBLICAL.—"On the Greek Synonyms of the New Testament," Mr. Morris.

PATHOLOGICAL, 8.

ANTHROPOLOGICAL, 8.—"A New Reading of Shellmounds and Graves at Caithness," Mr. John Cleghorn; "Observations on the Human Remains from Keiss, Caithness," Mr. R. I. Shearer; On the Same, Mr. Joseph Anderson; On the Same, Mr. George Petrie; On the Same, Dr. J. Hunt.

WEDNESDAY.

SOCIETY OF ARTS, 8.

MICROSCOPICAL, 8.

PHARMACEUTICAL, 8.

THURSDAY.

LINNEAN, 8.

CHEMICAL, 8.

ARTISTS AND AMATEURS, 8.

FRIDAY.

PHILOLOGICAL, 8.

ART.

M. GUSTAVE DORÉ.

A Dozen Specimens of Gustave Doré, from his Inferno of Dante, Fairy Tales of Perrault, and Captain Castagnette of Manuel. (S. O. Beeton.)

The Authentic History of Captain Castagnette: His Surprising, almost Incredible, Adventures. From the French of Manuel. Illustrated with Forty-three Pictures by Gustave Doré. (S. O. Beeton.)

M. GUSTAVE DORÉ'S popularity seems suddenly to have overflowed the limits of his own country, and the tide is now set in upon England. We have recently noticed an English edition of his Dante; his Don Quixote has been issued in a popular form; his Bible is coming out in monthly parts; and we have first before us a dozen illustrations by his hand, selected for those who may wish to have examples of his different styles without going to the expense of his more complete works.

The selection comprises four scenes from Dante's "Inferno;" Cinderella at the Prince's ball, an intricate medley of grotesquely-extravagant figures, set off by pictu-

resque dresses; the Sleeping Beauty about to take in her hand the fatal spindle Puss-in-Boots preceding the carriage which conveys the miller's son and the princess to the enchanter's castle, a scene full of broad humour, and in which the landscape is admirable; a few ghastly and grotesque incidents in the retreat from Moscow; a comic marriage procession; and one or two illustrations of which we do not know the history. But, just in the very nick of time, Mr. Beeton has published a translation of Manuel's "Castagnette," with the original illustrations. The book is of the Munchausen style, and the incidents rather too improbable; but, such as they are, they afford scope for a little exuberance of Doré's humour. The Captain, with the fatal bomb-shell in his back, which, though not far from the seat of honour, "is a wound," his physicians tell him, "of which anyone may be proud," standing on the bastions of Vincennes, bears a comic resemblance to a back-sketch of Napoleon. Nor is he less amusing when he takes a lesson in war from the rhinoceros in the Jardin des Plantes, which he afterwards practises on the Duke of Wellington. The final explosion of the veteran is well told and well illustrated. As the selection has no letterpress, it becomes almost a necessity to buy the history of the Captain, though the volume first on our list, however, gives a very fair notion of the general character of Doré's work.

We have recently noticed his illustrations to Dante's "Inferno;" some of the scenes in it we will not say ought never to have been conceived, but they certainly ought never to have been realized in the way Doré has done. Language is indefinite, but the painter must necessarily define what the poet leaves in the misty realms of imagination; and in the nineteenth century Doré thrusts before us in all the intensity of their horror sickening details that would have appalled even Dante himself. Such scenes can only be tolerated by us at all because we are quite certain they are purely imaginary. A relentless Being that could inflict or even permit such infernal cruelties might command the fears of the weak, but never the respect, much less the love, of the just, and the effect of such a work as this would bring contempt upon our religion if even in its darkest era it could have been really conceived to be in harmony with such diabolical atrocities. But apart from such considerations as these, which we are convinced must strike everyone who for the first time sees these illustrations, they have the most extraordinary artistic merit; they bear the unmistakable stamp of genius; and the darkness and mystery of hell itself are brought visibly before us. The print from the "Inferno" in the series before us, in which the condemned are imbedded in the ice, is a very remarkable specimen of wood cutting, but the block is quite worn out, and the recent impressions from it give but a very faint idea of the crispness and force of the earlier ones.

His "Wandering Jew" did somewhat, we suspect, to retard an appreciation of M. Doré's genius by the English public. Although many of the scenes were grand, and even sublime, others mingled the grotesque with the sacred in a way that would repel most Englishmen. The Hoary Exile, who has sought death in vain on earth and in the sea, in the hottest fury of tumultuous battles and in the cold solitudes of vast mountains, who, age after age, is pursued by a relentless Nemesis, and sees for ever in the clouds, in the roaring forest, or in the mountain snows, the awful form of the Saviour at whom he scoffed, in the last scene of all, when the heavens open and the angels descend to reap the earth—when the graves give up their dead, and the judgment is at hand—this old Jew proceeds, with horrid glee, to take off his boots. It is a grand tragedy crowned by the last scene of a low farce. In his "Atala" we have all the solemn gloom and silence of primeval forest, the trunks of the trees are like the vast and towering columns of some rude temple to the "un-

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known God." Vegetation grows with the rank luxuriance of the tropics, and feeds on the decay of past ages, itself the pabulum of the next; an endless cycle of life and death, in which picturesque ruin mingles with the intricate profusion of a teeming and vigorous renaissance; or we have the interminable extent of prairies—vast tracts of country that are as yet untouched by the hand of man; deep and dark rivers vaulted by the foliage, and ribbed by the boughs of immense trees, everywhere wild, savage, and melancholy greatness. M. Doré seems to have bowed before the image he has himself created, and the majesty of nature has checked and awed that passion for the grotesque which, as we have seen, is unrestrained by the most solemn scenes of our Christian faith. But the grotesque is essentially human; it would have been out of place in the grand solitudes of "Atala;" in the "Contes Drolatiques," it is just the reverse, and the extravagance of conception, the reckless abandon of incident, and even the occasional grossness of treatment, are all in harmony with the subjects illustrated. M. Doré has given the reins to his wildest imaginings, and the grotesque may be said to run riot through the pages of this incomparable book, and the "Contes Drolatiques" is the most original and brilliant, as well as the most amusing of his works; and if not so well adapted to the English public as to the French, there is no doubt a very large class in this country to whom it is at present unknown, who would be delighted with it. There is no mincing matters here. Knights cleave their rivals from top to toe at one stroke, and whole ranks of men and horses are spitted like larks on their lances; terrific battles rage on the verge of precipices, and showers of fighting and dying combatants are eagerly snapped up, armour and all, by the crocodiles beneath. Men are represented, not merely wounded or pierced with arrows, but like pincushions, stuck as full of them as a porcupine of quills. Gibbets whose ghastly burdens sway in the wind, and are torn and devoured by birds, are carried off, bodies and all, in the fierce scramble of the ravenous harpies, and the wild and lurid sky is dotted with flying limbs. There is something intensely vigorous as well as intensely comical in this outrageous exaggeration, and the force, brilliancy, and freedom of the execution are entirely in harmony with the grotesque and full-flavoured humour of these illustrations. The dresses are ample and gorgeous, or picturesque and quaint; and the figures are artfully contrasted, and, like the dome of St. Paul's grouped with thin spires, the grandiose fulness of the style of Francis the First is enhanced by such tall and angular forms as that of the Knight of La Mancha. The ladies rejoice in all the extravagance of mediæval head-dresses, while their trains are so long that they require several pages to carry them, and in a high wind the order is reversed, and the trains carry the pages. Quaint castles on giddy precipices are spiky against the gleamy sky; tall spires, with grotesque vanes and spectre-like trees, thin and grim, give a Gothic and mysterious air to the city or the country. Doré is eminently imbued with Gothic feeling, and his use of perpendicular lines is in marked contrast with the long and repeated horizontal parallelism of our own Martin, with whom he is sometimes compared. Martin produced his effect of vastness and repose by interminable terraces or great temples, the leading feature of which was the horizontal line; and he certainly so far was very successful. But his figures are theatrical and feeble, and he cannot for a moment be compared with Doré for scope and artistic power, and the popularity of his works may in some measure be attributed to his entire freedom from any sense of the grotesque. For the grotesque, and even a vigorous originality of treatment in sacred subjects, is very generally distasteful to our correct, conventional, and perhaps somewhat stolid ideas about every matter even remotely connected with religion. Feeble-

ness is often "in better taste" than vigour. About a year ago Mr. Hamerton wrote in that now defunct periodical, the *Fine Arts Quarterly*, a very interesting article about Doré—tedious a little, as all art criticism now-a-days is, but full of information. He says that Doré had up to that date produced upwards of forty thousand illustrations—an astounding instance of prolific genius. But all genius is prolific, and modern appliances would probably have infinitely multiplied the available conceptions of the great men of past ages, who, for the want of them, were restrained in their utterances; and Doré conveys to the world, by his thousands of rough sketches, a more complete revelation of his genius than the few and more finished works of the earlier masters did of theirs. Ideas lose rather than gain by elaboration; and if so, shall we in these days come to a new and greater era of art? There is at least one good in the profusion with which M. Doré promises to overwhelm us: it does not pay to imitate him; he can himself overstock the market with that particular class of goods. The more costly works of a less prolific genius would before now have produced a crowd of cheap and worthless imitators.

EXHIBITION OF THE SOCIETY OF BRITISH ARTISTS.

THE season draws on apace; the "British Institution" has been open some weeks, and now the "British Artists," quickly to be followed by the Water-Colour Societies, invite the attention of buyers and connoisseurs. The modest price at which most of the pictures are marked widens the circle of the former, and the occasional gems to be met with here and there stimulate the curiosity of the latter. The interest awakened is thus a very legitimate one, and a large section of the community, who look on the glories of the Academy from afar, are here enabled to gratify their tastes at an outlay commensurate with their means. It is no surprise, then, to see so many pictures marked "Sold;" it would be surprising, indeed, were it otherwise. The pictures here are bought for the absolute love of art, and the buyer comes into the gallery with individual intelligence and comprehension of what he is about. The rich *parvenu*, on the other hand, visits the Academy, in nine cases out of ten, not to buy a picture but a name, and even that he does by proxy.

The "Society of British Artists" is becoming respectable from age—this is its forty-third annual exhibition—and were that not enough, it can boast a Royal Charter (10 Victoria.) Like other corporations with which we are acquainted, its members have certain prescriptive rights, which they are not likely to let lapse from any backwardness in maintaining them. The line and the good places generally, naturally enough belong to the members; but the Council, like other councils about which we have been hearing so much lately, have evidently their recognized and their unrecognized contributors; and the latter in their character of *pictores ignoti*, have to put up with an occasional slight, and sometimes with an absolute snubbing. As an example of the latter, we would point to J. C. Thom's "Gossip" (113), representing two old women of wonderful characterization resting themselves in a wood and exchanging their "experiences." This picture, so far as our critical acumen serves us, is one of the finest works in the whole gallery; and hospitality, one would have thought, if not merit, ought to have called the distinguished pupil of Edouard Frère to a higher place. He has the satisfaction, however, of knowing that the Latin phrase, after all, is but local and comparative in its signification; and although a man may be a *pictor ignotus* here, or at all events treated as one, he may be famous elsewhere.

The present exhibition consists of nearly eleven hundred works, of which about two-thirds are in oil, and the remaining third in water-colour. Besides these, there are half a score pieces of sculpture, chiefly by J.

Bell and the Physiek family; a "Madeline," by G. Halse, an "Innocence," by C. Bacon, and a bronze of a dog, by E. Salmon. The contributors are about 470 in number, and belong to all parts, town and country.

On entering, we find ourselves in what is called the "Water-colour Room," and as this is not the least meritorious part of the exhibition, we purpose devoting a little space to the consideration of its contents, before proceeding to look at the oil pictures.

"A Watermill, near Dolgelly, North Wales" (771), from the pencil of the late H. J. Boddington, is really a "sketch from nature," and possesses most of those qualities for which the vehicle is famous. Miss L. S. Warren's view "On the Thames" (770), which hangs near it, has been produced by a much more minute and careful brush, but its effect is neither so striking nor so true to nature as the former. The artist follows too closely the manner of her brothers to please us; but so far as that manner goes she is perfect enough. A similar theme has inspired the pencil of W. W. Gosling in "The Thames at Hargrave" (783), and with pleasing incident in the foreground he has managed to combine a nicely receding distance. "Early Summer" (792), by W. H. Simpson, with its fresh ferns and young trees under a cloudless sky, is a meritorious performance; but he has failed to get into his subject the life we find in B. E. Warren's "Summer's Day" (791). The joyous light and life in the sky of the latter picture are cleverly given. There is an air of reality, too, about the atmosphere of W. H. Simpson's picture; but if studied from nature, it accords not altogether harmoniously with the tender ferns and blooming Canterbury-bells of the foreground. It is this choosing and arranging which notifies the artist.

"Little Nell" (776), G. J. S. Williams, in which we see the young heroine "in the midst of all the lumber, and decay, and ugly age" of "the Old Curiosity Shop," "in her gentle slumber, smiling through her light and sunny dreams," is remarkably good in tone, but the artist has failed to catch the innocent smile of "Little Nell." The mouth is almost vulgar. Adelaide Claxton's "Long, Long Ago" (797), although scarcely in so full a key as regards colour as the picture last named, is, so far as it goes, logical enough in its gradations, and the sentiment is more perfectly carried out. In the foreground an aged gentlewoman sits by the fire, lost in reverie, into which the cunning fingers of her granddaughter seated at the piano have succeeded gradually in drawing her. The absorbed face and manner of the old lady, as well as the pose and action of the girl at the instrument, are well delivered; and the picture altogether is one of pronounced individuality. Miss A. Carter's "Lay of the Last Minstrel" (827) is much more pretentious, and if we may judge from the price—a hundred guineas as compared with twenty—it ought to possess much higher merit; but the reverse is the case. The figures are of the most lay order imaginable, and their grouping constrained and artificial.

In C. Taylor's "Coasting Craft off the Shears Beacon" (804), we have a good idea of water; and in J. Hardy's "Dead Game," an intelligent feeling for colour. B. Rudge has also a feeling for colour. The time-stained rocks cropping up among the heather in his "View of Cader Idris" (811), have a very natural look, and the whole of the picture is conscientiously painted. Wyke Bayliss contributes several cathedral interiors (849, 790, and 873), remarkable for their able treatment of spaces and atmospheres. Mr. H. Hawkins contents himself with the interior of "Eddelsborough Church, Bucks" (817), and the "Interior of a Cottage" (895), which are also deserving of notice.

"Fast Asleep," 819, by Frank Nowland; "Here comes Daddy," 865, by Walter Bromley; "A Market-woman of Vevay," 886, by Mrs. P. Mackenzie; and "The First Crop," 896, by Hablot K. Browne, are all marked in our catalogue for approval. We observe that the last-named artist is much

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more successful as regards colour in this medium than in oil. In this respect he is by no means peculiar; for Mr. Lundgrew, one of the most brilliant and powerful of water colourists, when he turns to oil, ceases to charm.

J. C. Bayliss wields a full and effective brush, see his "Twickenham, on the Thames," 855; and although J. W. Smith's modest little study of a similar subject, 856, is apt, from its very tininess, to escape notice, it is, nevertheless, not without merit. "A Soldier of Fortune," 884, is a large and careful drawing, nearly life-size, by J. D. Linton; and H. Farmer sends a couple of portrait heads, life-size, executed in a clever, dashing manner, which ought to please the sitters mightily.

"Among the Breakers on Whitby Scar," 834, by G. Wolfe, we have a capital study of rocks, and his "Tenby, South Wales," 900, shows that he can catch nature faithfully in other moods. Both works are clever. Close by the last named, hang C. Armytage's "Attack on Savonarola by the Monks," 901, and Paolo Priolo's scene from "The Sicilian Vespers," 902. Both are full of figures—the former rough and ready in its handling, the latter much more refined and better drawn. We prefer, however, the single figure of the Knight "Watching," 933, by W. Sharpe, to either. There is some excellent work in this picture.

For figures involving pronounced character we would direct attention to the little girl "Inclined to Sauce," 942, by F. A. Roberts; "An Old Salt," 959, by J. A. Pasquier; "The Old Sailor," 964, by J. S. Williamson; "Molly and Judy," 1,056, by E. Fitzpatrick; "Home Again," 1,040, by J. Morten; and "The Despatch," 1,039, by W. Sharpe. J. Bouvier is very pleasing in his "Il Pescatore di Sorrento," 930; and J. Hitchens has managed to give us a very cleverly painted sky, and a very successful picture altogether in his "Sunset," 983.

We have also to commend the works of F. Skill, 939; J. Dobbin, 948; Townley Green, 965; A. Nicholl, 949; E. Bentley, 981; G. F. Glennie, 958; C. Rossiter, 953; Thomas Pyne, 956; and E. Bentley, 981.

The screen is full of good things. Among such are Henry Telbin's "Court-yard of the British Consul at Damascus," 1,024, worthy of Lewis; also, "The Mouth of the Thames," 1,028, by C. Danby, which appears perfectly true to nature. Deserving of attention, and also of admiration, are the following, and, although they exhaust our space, they by no means exhaust the list: J. Macpherson, 1,010 and 1,049; John Sherrin, 1,011; E. P. Brandard, 1,013; G. F. Tenniswood, 1,015; E. M. Wimperis, 1,029; J. Finnie, 1,031; R. Wooding, 1,032; J. J. Bannatyne, 1,033; V. Howard, 1,034; Walter F. Stocks, 1,057; F. W. Cartwright, 1,058; Jessie A. Edwards, 1,068; Charles Pyne, 1,070; Louisa Rayner, 1,074; W. C. Galbraith, 1,075; and two ingenious illustrations from the "Arabian Nights," 1,069 and 1,008, from the pencil of Thomas Dalziel.

Our remarks on the oil pictures must be reserved for another occasion.

We would remind those of our readers who have not visited the Gallery of the "Society of Female Artists" that it will close next week.

ART NOTES.

THE National Portrait Gallery, 29 Great George Street, Westminster, will be open to the public on Monday, Tuesday, and Wednesday in Easter week.

THE Lords of the Committee of Council of Education are about to produce a catalogue of all printed books relating to or aiding the study of the Fine Arts, and have invited a number of Englishmen and foreigners to form a committee of advice. Amongst those who have responded to the invitation are the Marquis of Lothian, the Duc d'Aumale, the Marquis d'Azeglio, M. Van de Weyer, M. Merimée, the Baron de Triquetri, Baron Marochetti, Mr. Beresford Hope, Dean Liddell, Sir Edmund Head, Sir Henry Rawlinson, Sir John Simeon, the Rev. Dr. Rock, the Master of Balliol College, Sir G.

Wilkinson, Sir C. W. Dilke, Mr. B. B. Woodward, Mr. Layard, and Mr. Ruskin.

THE first number of the new issue of the *Fine Arts Quarterly*, edited by Mr. B. B. Woodward, will appear in May.

MUSIC.

MR. LESLIE'S ORCHESTRAL-CHORAL CONCERT.

THE performance given by Mr. Leslie's choir last week was a remarkable one. It was the first attempt made within our recollection in London to unite a carefully-trained body of singers with an orchestra in the performance of great music. Nobody, we suppose, expected that the result would be absolutely perfect, for it was, of course, a trial for a set of singers to be asked to sing, for once in a way, under wholly new conditions, but it was presumed that the total effect would be something far beyond what the ordinary modes of performance had given us; and this it was. Beethoven's Mass in C was the principal work sung. This has been heard from time to time in London concert-rooms, and is, indeed, in the regular repertoire of one of the great Choral Societies; but we never heard a performance of it which could for an instant be compared with that of last week. The Mass is, perhaps, on the whole, the noblest piece of Service music yet written, for the "Solemn" Mass in D, with all its superhuman grandeur, can scarcely be called Service music, and the "Requiem" of Mozart, from the severity of its subject, is removed out of the range of comparison. All here is practicable Church music, making no extravagant demands upon singers or players (though the fugues are, to say the truth, a little laborious); and yet, when was ever anything imagined more overpowering by the force of pure beauty than the "Kyrie," or the "Benedictus," or the "Agnus?" These movements sounded inexpressibly lovely at Mr. Leslie's recent performance, and chiefly by reason of two things—first, the presence of a good band, a small body of first-rate players; and secondly, a due adjustment of the power of the chorus to that of the solo-quartet. Whatever treatment may suit the oratorios of Handel, it is certain that the monster-chorus system, as applied to compositions of the Mass-form, is an absurdity. In such pieces, for instance, as the "Kyrie" and "Benedictus" of this Mass, where phrases for the single voices, separately or in union, are intertwined with passages for the full choir, how is it possible for the result to be other than failure, when the solo parts are drowned, crushed, and blotted out by the roar of a multitudinous crowd?

In fact, but for the fashion which our English audiences now have of listening *with their eyes*, by the help of Messrs. Novello's handbooks, it would be impossible to say that Beethoven's Mass in C had ever been really heard in Exeter Hall. No one, we are sure, can be more sensible of this than Mr. Costa, who, as he sits exposed to the full violence of the vocal and instrumental tempest, may hear the music he directs, as poor deaf Beethoven used to do, in his inner consciousness, but certainly cannot have much aural perception of what is going on.

Most refreshing it was, remembering these cruel things, to hear Mr. Leslie's choir, a well-balanced body of tuneful voices, capable of giving expression to what they sing, reinforcing but not crushing an admirable quartett of soloists. We shall remember for a long time the enchanting effect of this combination in the "Benedictus" (to quote only one instance out of many), and the charm of the alternation of choir and quartett in the "Dona nobis." Throughout the work, also, the accompaniments were perfect, and nowhere more conspicuously than in that serenely beautiful prayer for peace at the end, the effect of which depends so much on the instrumentation—instance the marvellous phrase of five notes for the horns, one of those never-to-be-forgotten strokes of inspiration, which reveal the presence of the

master. In the fugues and the weightier parts of the Mass, the "Sanctus" for example, the choir did not acquit itself so well. All did not know their music, and where the standard of delicacy and precision is so high, the uncertainty of a few makes itself felt; such a shortcoming was of course natural in a choir of amateurs undertaking for the first time a large and serious work. We could have wished also to have heard the tenors a little more: this, as usual, is the weakest section of the choir, and it is hard to see how the deficiency can be mended; for good tenors, amateur tenors especially, know their value so well, that it is hard to enlist these precious beings in the rank and file of a chorus. The soprani are all that can be desired; they form, rightly as we believe, some third part of the whole body, and the brilliancy and force thus given to the leading part may well convince any one of the absurdity of the common arbitrary rule of making every section of a choir equal in numbers. Of Mr. Leslie's conducting we have only one complaint to make. It is a matter, of course, of personal impression, but we believe most listeners will agree that he takes quick movements, as a rule, too quick. Much of the force and dignity of the two fugues in the "Credo," "Cum Sancto Spiritu," and "Et vitam venturi," were lost through their being taken at such a headlong pace. The band showed, by their involuntary dragging of the time, that their instincts or associations rebelled against the speed of Mr. Leslie's beat. Madame Sherrington, Madame Dolby, Mr. Cummings, and Mr. Patey were the soloists. Madame Sherrington, who is always invaluable as a leader of concerted music, never sang better than on this evening, and the ensemble was throughout delightful.

Among the pieces which made up the rest of the concert were a considerable excerpt from Mr. Leslie's "Immanuel," the "Scene at the Gates of Nain," with the favourite quartett from the same oratorio, "Take heed, watch and pray;" two pieces by M. Gounod, the setting of the 137th Psalm, and the Christmas carol (with the funny "pifferari" symphonies); two of Mendelssohn's unaccompanied psalms, and the "Miserere" and "Pignus" from Mozart's Litany in E flat. The two Psalms were exquisite specimens of the perfect style of part singing to which this choir has accustomed us: the "Pignus" made little effect. Coming last in the programme, it was sung languidly, as if the choir were tired. Also the audience, being a fashionable one, and proportionately rude, made such a noise in going out, that it was hopeless to attempt hearing anything.

We will only say, to conclude, that Mr. Leslie is to be thanked for showing us how sacred choral music *may* be sung. But whether the example can be made practically useful as a precedent, is another question. It would be almost chimerical to expect a choir, in which every individual is more or less of a good singer, to submit, for the pure love of the thing, to the constant and severe drilling requisite for the habitual performance of great choral works. The result to be striven for cannot, we are afraid, be permanently secured otherwise than by the employment of a properly paid body of vocalists (some such body, for instance, as one of the Opera choruses), or by means of the machinery of a National Musical Academy. Possibilities such as these rest, for the present, far away in the region of speculation. Whether they are to be realized or not, it would be pleasant if we could reckon on hearing, say once a year, such a performance by an amateur choir as Mr. Leslie has just given us. Half-a-dozen works might be named offhand, masterpieces of Mozart, Cherubini, and Haydn—(may we add, Gounod?)—which would well justify a repetition of the experiment.

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